

THE
SELECTION OF CANDIDATES
FOR THE
CHURCH OF SCOTLAND
MINISTRY

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PREFACE

This dissertation arose because the Church of Scotland initiated, in 1966, a new procedure for selecting ministerial candidates. The new procedure was completely different from that hitherto in operation and thus, in view of the radical change, it was felt desirable for the new method to be objectively assessed. In this way it could be determined whether the method is as good as it appears. With these considerations in mind I was able to bring my theological and psychological interests to bear on the problem and also experience gained whilst in the process of being accepted for the Methodist ministry.

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I declare that, to the best of my knowledge, this thesis is original and completely the work of my own hand.

MALCOLM A. ROTHWELL

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SUMMARY

This dissertation begins with a brief account of the effect of the process of secularisation, from a sociological point of view, on the role of the minister. The nature of his role and status is considered against a background of the changes at present taking place within society. The concept of role conflict is explored. Judging from the state of literature on the subject and the current changes in society it is concluded that the ministerial role is highly susceptible to confusion. The conclusion is partly reflected in the small number of theological graduates compared to the large increase in graduates in other faculties, and in the numbers recruiting for the Church of Scotland ministry.

Although the sociological definition of the ministry is under some stress this does not imply that the theological definition is suffering the same fate. Thus chapters two and three provide some theological background to the subject. The first of these chapters returns to the Bible in an attempt to unravel the origins of the word 'ministry' in the New Testament. Hebrew derivation of New Testament words are ascertained and it is recognised that the Christian 'apostle' had his prototype in the Jewish 'shaliach'. The title 'the Twelve' is also examined since this is probably an earlier title than that of Apostle. The conclusion is reached that a small number of men were called to the office designated by the name of the Twelve and that it was an office characterised by the function of an Apostle.

The New Testament usage of the word 'priest' is also discussed and found not to be used for anyone who holds an office in the church. It is preferable to use the term as it describes a function. Indeed the question of ecclesiastical 'office' is not a N.T. concept. The tendency is to speak of 'service'

rather than office. This concept of 'service' ('diakonia') is discussed at length and related to the Pauline conception of 'charisma'. Chapter two concludes with the sobering thought that in the N.T. there is no one pattern of ministry which can be interpreted unambiguously. More is there the general principle of 'service' and a flexibility and diversity of ministry which today is unfamiliar. Not only is it difficult to establish a scriptural norm for the ministry a brief glimpse into Church History reveals a similar conclusion. With regard to the diversity and flexibility, this is related to some contemporary developments, namely, 'specialised' ministries. The difficulties inherent in these are discussed and guidelines given for determining their authenticity in terms of service of the church, service of the world and service of individuals, the latter discussion revolving round the concept of 'soul'.

The interesting effect of these new ministries is that of highlighting the role of the clergyman as opposed to that of the layman because there is a large amount of overlap in their respective functions. Thus chapter three begins with a discussion on the priesthood of all believers. Difficulties with this particular phrase are mentioned and more useful concepts discussed. In particular, the phrase 'the people of God' is shown to relate more strictly to the N.T. words 'lay' ('laos') and 'clergy' ('clerus'). Reasons for the clergy-laity distinction are given and evidence cited to show that the layman has been far from passive throughout the course of Christian history. The chapter continues with an outline of three main types of layman and reasons for the renewed interest in the laity. In discussing the role of the laity the meaning of ordination arises because it seems that the laity can equally well carry out all the tasks that have been traditionally assigned to the clergy. The function of a minister is described as a 'servant of the servants of God'. After a look at the N.T. usage of ordination and church order and

the indelibility of ordination, two different views of ordination are given on the subject and a synthesis attempted. Any view of ordination must take seriously the ministry of the laity, the mission of the church and, last but not least, the ordained ministry must be seen in relation to the 'given-ness' of God.

Of course the ordained man is different simply because of his call and thus chapter four deals with this question against a discussion on the nature of motivation in general. Experimental findings are reported and a theoretical model, the 'little adult', is examined. Surveys carried out in England and Scotland are quoted before specifically discussing the concept of 'call'. Four kinds of call are discussed in detail. The chapter closes with reasons for using psychological methodology in what may seem purely a theological matter. Theologically one talks of a call to the ministry but psychologically one must speak of the decision of a person to enter a particular vocation.

Chapter five deals with the selection process and opens with a brief discussion of the modes of operation in the Methodist and Anglican denominations. The chapter continues with a discussion of the selection system in the Church of Scotland prior to 1966. The advantages and disadvantages of relying on the interview as an instrument of selection are carefully weighed. The 'extended interview' or group selection methods of the Civil Service Selection Board (CSSB) are outlined together with experimental findings. Finally the new procedures of the Church of Scotland are discussed in detail.

Chapter six describes the selection process by means of statistical methods. A detailed breakdown of over 80% of Scottish ministerial candidates is given. The attrition rate for the three denominations is remarkably similar. After examining the percentage acceptance rate at Selection Schools

and also the details of candidates who applied twice the conclusion is reached that assessors are consistent in their judgements. After statistically examining various Selection School variables no clues are found to predict which candidates are likely to withdraw at some later stage.

All variables are examined for sex differences and significance is found in the 'chair' and 'church' variables. Fewer women than expected obtained low scores in the exercise as committee chairman. The opposite is the case for the 'church' variable. Thus if bias is understood to refer to patterns of over and under representation under the statistical assumption of independence, the sex bias does exist. There is also a significant relationship between I.Q. and the final Selection School decision. Bias is also found in certain age ranges. Most variables are found to approximate well to the normal distribution. Finally a correlation table for all the variables is discussed.

Chapter seven focusses on the theoretical issues involved in any selection process, in particular, the relationship between predictors and criteria. The prediction of academic performance is given as an illustration. Both cognitive and non-cognitive predictors are discussed. With regard to criteria, the difficulties in defining teacher effectiveness is used as an example. The criteria of success, effectiveness, perseverance in the ministry and mental health are all found to be wanting when used in relation to the clergy.

With the intention of delineating the characteristics which make for effective ministry all the assessors of the Church of Scotland were asked to complete a short questionnaire. The results are tabulated in chapter eight. The main question deals specifically with the 'characteristics always found in the

good effective parish minister'. A sorting procedure was employed, the results tabulated and written out in the form of a criterion model. Concern for others, spirituality and ability to communicate rank highly in terms of importance. The results are compared to those of other researchers and also with the answers given by a number of candidates. There is a high degree of similarity between the answers of assessors and those of candidates.

The penultimate chapter deals with the results of a questionnaire sent to a large proportion of candidates who have been accepted since the inception of the new system. Secondary questions about Selection Schools, motivation, theological standpoint are discussed but the prime aim is to develop a criterion for the ministry. The core of the questionnaire is six open-ended questions related to the concept of satisfaction and areas of difficulty in the parish ministry. The idea is to determine areas where men and job do not fit. Although results are not as conclusive as anticipated it is possible to establish two things. Firstly a tentative approach is made towards a job description defined by the satisfactions and difficulties the respondents had. Secondly it becomes obvious that respondents had difficulty in conceptualising the role of the minister at all. A statistical analysis is carried out to determine whether any relationships exist between the predictors, that is the Selection School variables and the criteria, that is, the categories of difficulty and distaste. Additional questions give further clues on the satisfaction-dissatisfaction dimension.

Chapter ten draws together all the threads of the thesis, reaches conclusions and points in the direction of further research.

SECULARISATION AND THE CLERICAL ROLE

Introduction.

The year 1900 brought the nineteenth century to its chronological end and marked, at the same time, a climax in the history of its theology with the publication of Harnack's 'What is Christianity?' This book represented the greatest expression of bourgeois idealism, an age which was inspired by an optimistic faith in the human mind and progress in history and an age which could look forward with much confidence to the future. Fifteen years later, in August 1914, a manifesto signed by ninety-three intellectuals of whom Harnack was one, signified the collapse of this idealism and optimism. This was certainly felt to be so by the intellectual leaders of the next generation. Forty years later Barth still recalls how "one day in early August 1914 stands out in my personal memory as a black day. Ninety-three German intellectuals impressed public opinion by their proclamation in support of the war policy of Wilhelm II and his counsellors. Among these intellectuals I discovered to my horror almost all of my theological teachers whom I had greatly venerated. In despair over what this indicated about the signs of the time I suddenly realised that I could not any longer follow either their ethics and dogmatics or their understanding of the bible and of history. For me, at least, nine-teenth century theology no longer held any future."⁽¹⁾

From the historical point of view then, the beginning of the twentieth century is not identical to the year 1900. Historically, the twentieth century began in August 1914 with the outbreak of World War I. This decisive event meant that theology could no longer go on speaking about God in the same way that it had done in the past. Indeed, the question arose as to whether it

1. K. Barth, The Humanity of God, Fontana, 1967, p.12ff

was still possible at all for theologians to speak of God. Certainly Barth, for one, was anxious to return to the classical faith of the Reformers, a faith which, he maintained, was based unconditionally on God's revelation and not on any human reason or experience. As is well known Barth took as his starting point not the way man thinks and speaks about God but the way God thinks and speaks about man. Particularly in his early writings do we have the now famous imagery of the 'wholly other' breaking in upon man 'perpendicularly from above, a disclosure which leads to the 'infinite qualitative distinction' between God and man. Barth's conviction that all men and all human institutions, including institutional religion, are under judgement by the revelation which has broken in on the world led to his theology being described as 'the theology of crisis'. This particular brand of theology has also been called neo-Protestant, neo-Orthodox and dialectical theology but whatever it is named, the fact remains that the nineteenth century theology, especially the theology of Schleiermacher, was turned upside down and God was made great at the cost of man. To speak of the collapse or disappearance of liberalism, however, would be erroneous. Many of its insights and attitudes have taken permanent root, for example, its conviction that theology must be ready for dialogue with secular thought and that any belief must have its intellectual credentials examined. Indeed, there are those who would maintain that the openness to secular culture which was a characteristic of Liberal Protestantism continues today with far greater force and that the theology of the Barthian era simply was a theology of crisis. In other words, it was an interruption rather than a complete reversal of the secularising trend.

This theme of secularisation will shortly be examined more fully but, for the moment, it is instructive and interesting to note that the far greater horrors of the Second World War did not produce a similar reaction to those of World War I. The

questions now raised tended to be anthropological rather than theological in character: "how could men do this?" rather than "how could God allow this?" In other words there was a shift from submission to the will of God to a confirmation of the Christian view of sin and there was an understandable reticence about reiterating the traditional Christian formulas on the meaning of such events. A notable exception was Ulrich Simon's 'A Theology of Auschwitz'.⁽¹⁾ In the main, however, the authenticity and relevance of the Christian faith, as stated in orthodox terms, was seriously questioned. As Zahrnt put it in the introduction to his book 'The question of God', "The Christian proclamation, in its traditional form at least, no longer provides the majority of men today with a valid answer to the questions they ask about God, and consequently fails to provide them with an adequate way of understanding their position in the world and of mastering their lives meaningfully".⁽²⁾

One of the reasons given for the disenchantment with traditional theological statements is the apparent demise of the supernatural in everyday life. It is supposed that men of today view the world entirely through secular spectacles and, therefore, have no need of the 'God hypothesis'. This phenomenon has, of course, been elaborated by the 'Death of God' school of theology and the work of the secular theologians. It is not intended to impose any kind of theological critique upon the work of these people, but it is important to know whether their presupposition regarding the demise of the supernatural has any substance. The question is not simply an academic one. The question is of importance because ministers and theological students who prefer not to conform to contemporary theological fads and ideological fashions are caught in something of a malaise. Indeed, one is immediately faced with perhaps the main reason for the current

1. Ulrich E. Simon, A Theology of Auschwitz, Gollancz, London, 1967.

2. H. Zahrnt, The Question of God, Collins, 1969, p.11f

'crisis' in the ministry. Thus an examination of the problems posed by the process of secularisation will not go amiss for these have far-reaching implications in any discussion on the recruitment, selection and training of candidates for the ministry.

Secularisation.

Secularisation has become a highly emotive word, which, at one end of the theological spectrum, has come to stand for the liberation for modern man from religion tutelage, whilst at the other end, it has been attacked as 'de-christianisation', 'paganisation' and the like. The situation has been further confused by the fact that both these perspectives have been adopted by sociologists utilising either Marxist or Christian view-points. Further, Christian theologians, mainly protestant, have taken up strands of Bonhoeffer's thoughts and reversed the previous Christian evaluation of secularisation by claiming that the roots of secularisation lie deep within the Christian tradition itself. Cox, for example, from a Christian view-point, gives a positive evaluation of the process. On the other hand, Berger, a sociologist, feels that it is possible to describe the empirical phenomenon without taking up an evaluative stance. It is this approach that is utilised here.

Berger defines secularisation as "the process by which sectors of society and culture are removed from the domination of religious institutions and symbols".⁽¹⁾ At the beginning of the Middle Ages, the church and its theology controlled the whole of life, politics, economics, law education, medicine, morals, even eternal life. Today, all these activities are independent. Theology may, or may not be, an important partner in the discussion but it no longer controls any of these other subjects. Man has become more and more

1. P.L. Berger, The Social Reality of Religion, Faber & Faber, 1969, p.107

independent. He may pay lip-service to God as a necessary power behind all that takes place, but he has taken his own fate into his own hands. People now put their fate into the hands of engineers, politicians, doctors and scientists, and do so quite happily. Man no longer worships the weather, nor does he go back to the belief that God controls the 'flu'. Yorkshire coal-miners are not going to pray to God to prevent more mine disasters but they will petition the Coal Board to invest more public tax-money so that the safety factors in mines will be increased. Mankind will not go back to the Old Testament to find out how our planet was made, but will trace its physical mysteries with x-rays and microscopes. The time when theology controlled science is over. Copernicus and Darwin may be corrected and their theories up-dated, but they cannot be ignored or their discoveries undone. This kind of process is embodied in such terms as 'secularisation' or 'coming of age'. One may criticise these terms or even dislike what they stand for but it is doubtful whether the process can be halted let alone reversed.

It is largely because of the rise of science as an autonomous discipline that has given people a thoroughly secular perspective on the world. It has led to changes in religious thinking and self-awareness.⁽¹⁾ An increasing number of individuals, for example, are beginning to look upon their own lives without the benefit of religious interpretations. Wilson states that "men act less and less in response to religious motivation; they assess the world in empirical and rational terms, and find themselves involved in rational organisations and in rationally determined roles which allow small scope for such religious predilections as they might privately entertain."⁽²⁾ Cox, in similar vein, characterises the style of the secular city with the two words

1. It is precisely these two challenges, firstly that of the scientific world-view and secondly, the way modern man understands himself, that led Bultmann to begin his programme of de-mythologisation.
2. B.R. Wilson, Religion in Secular Society, Watts, 1966, p.x

'pragmatism' and 'profanity'. By pragmatism he means "secular man's concern with the question 'will it work?'" (1) The world is viewed as a series of problems and projects rather than a unified metaphysical system and ideas are judged by "the results they will achieve in practice." By profanity he means the limitation of man's horizon to a "wholly terrestrial horizon, the disappearance of any supramundane reality defining his life." That is, the world is viewed not in terms of some other world but in terms of itself. "Profane man is simply this worldly".(2)

At this point it would be relatively easy to produce tables of statistics purporting to show the decline in religious affiliation, practice and commitment. Figures have been popularized almost to the point of nausea. For example Paul, in his famous report on the state of the Anglican church, talks about the "statistics of decline" and says that "whether we base membership most broadly on infant baptism or more narrowly upon confirmation figures, there is in both cases serious evidence of decline." (3) Figures in themselves, however, do not give an understanding of the place and influence of religion in society. They are merely broad indices of changes in society and, as such, can be misused. Martin, for example, refers to the masochistic element in many interpretations of such figures, a masochism which prefers to believe that the 'worst' is happening. He tries to redress the balance by saying "the constant use of the word 'decline' needs to be set against massive exchanges of population by migration which inevitable lowers the proportion of practising Protestants." (4) He points to an alternative reading of church attendance figures by saying that possibly almost the same total number of people come to church as previously but they now simply

1. H. Cox, The Secular City, Pelican, 1968, p.73 *ibid*.
2. *ibid*.
3. L. Paul, The Deployment and Payment of the Clergy, Church Information Office, Church House, Westminster, 1964, p.17ff.
4. D. Martin, A Sociology of English Religion, SCM, 1967, p.50.

appear less frequently. An indication of this is the virtual disappearance of attendance at more than one Sunday service. Martin strengthens his argument by saying that "with every incentive to spend time in an alternative manner, a quarter of the population is in church at least once a month".⁽¹⁾ Further, "in the course of a year, nearly one out of every two Britons will have entered the church, not for an event in the life cycle or for a special personal or civic occasion, but for a service within the ordinary pattern of institutional religion".⁽²⁾ With regard to "rites de passage" which are generally taken to be a good indication of religious influence he prefers to talk of a 'mild erosion' rather than a drastic decline.

Martin also gives examples which relate strongly to assumptions about secularisation, man's "coming of age" and so on. He suggests that "far from being secular our culture wobbles between a partially absorbed Christianity, biased towards comfort and the need for confidence, and beliefs in fate, luck and moral governance incongruously joined together", and finally concludes with the remark that "whatever the difficulties of institutional religion they have little connection with any atrophy of the capacity for belief."⁽³⁾ Cox tends to agree with this conclusion. In his book he shows that the secular age cannot silence metaphysical questions, but these questions will not be stilled by metaphysical systems. To a certain extent Wilson shares this view too. He admits that "non logical behaviour continues in unabated measure in human society",⁽⁴⁾ However, Wilson qualifies this statement by saying that although non logical behaviour does continue, then at least, the terms of non-rationality have changed. Whereas formerly the dogmas of the Christian church dictated behaviour, now it is the quite different "irrational and arbitrary assumptions about life, society and the laws which govern the physical universe."⁽⁵⁾

1. *ibid.*

2. *ibid.* p.51

3. *ibid.* p.76

4. Wilson, *op.cit.* p.x

5. *ibid.*

An important factor now begins to emerge. In any discussions on secularisation one must differentiate between what is happening within social institutions and what is happening within human consciousness. The sociology of religion to-date has more or less been confined to the sociology of religious institutions rather than the question of religious belief. From this rather restricted perspective the evidence indicates that there has been at least a 'mild erosion' in churchly religiousity. This will be studied more closely when the specific role of ministers within the social milieu of today is considered but, for the moment, it is instructive to note that, as the above mentioned writers have remarked, religious belief as such may not be on the wane. Berger is another writer who counsels caution with regard to supposing that consciousness as well as religious institutions has been secularised. He says, for instance "that there continue to be quite massive manifestations of that sense of the uncanny that modern rationalism calls 'superstition' - last but not least in the continuing and apparently flourishing existence of an astrological subculture." (1) He also notes that there is still "a propensity for awe, for the uncanny, for all those possibilities that are legislated against by the canons of secularized rationality". (2) It is of interest to note that this kind of belief and behaviour no longer seems to be dictated by the dogma of the Christian church. The reason for this trend lies partly within the Protestant churches themselves.

Ever since the Reformation, Protestantism has lost a large amount of non-rational content. In fact, Berger describes Protestantism in terms of "an immense shrinkage in the scope of the sacred in reality", as compared to the Catholic church. (3) Berger cites as evidence for this hypothesis, the reduction to a minimum of the sacramental, whereby it is divested of its more

1. P.L. Berger, A rumour of Angels, Pelican, 1971, p.39.

2. *ibid.* p.39.

3. Berger, 1969, *op.cit.* p.111

numinous qualities, the disappearance of the miracle of the mass, and the disappearance of the Catholic intercessions, whereby Catholics in this world are united with the Saints and all departed souls. Whereas for the Catholics these meditations, as it were, maintain a continuity between the seen and the unseen, Protestants have emphasised the difference between the terrible majesty of the transcendent God and the total 'fallenness' of man. Hence the only true miracle for Protestantism is the miracle of God's grace which effectively mediates between the supernatural and the natural. The sinking of this channel into implausibility has left an "empirical reality in which, indeed, 'God is dead'". In other words Protestantism, has been, unintentionally, a decisive pre-cursor of secularisation.

Of course, it is possible to argue that the process started much earlier than the Reformation and that the actual seeds of secularisation, in fact, lie deep within the religion of ancient Israel. Indeed, men like Gogarten, Bonhoeffer, Winter and Cox have long demonstrated this from a theological perspective. They state that the process started with the call to Israel by the nameless God of Abraham and Moses in which man was put in charge of the whole inhabited earth and freed from invisible control. In the Bible there is nothing sacred but God himself but man is put in charge of the earth. "The heavens, they are the Lord's; the earth he has given to all mankind."⁽¹⁾ Ronald Gregor Smith writes that "the source of secularism is to be found in Christian faith"⁽²⁾ and that "secularisation is the historical working-out of the power of justification by faith and is present from the beginning in the liberation of the Christian from the world for God."⁽³⁾ On the other hand, a sociologist would agree that Christianity in the social formation of the Christian church, served the process of secularisation. By definition almost, the church became sacred because in it was concentrated religious symbols and activities whereas 'the world', the rest of society, was profane and outwith the jurisdiction of the sacred. Hence, 'the world' was in a position to be rapidly secularised since, properly speaking, it had already been defined as being outside the

1. Psalm 115 : 16

2. Ronald Gregor Smith, "Secular Christianity", Collins, London, 1966, p.150.

3. *ibid.* p.153

jurisdiction of the sacred. This kind of thinking has actually received theological legitimation in Luther's doctrine of the two kingdoms.

Although this has been a very brief discussion of the process of secularisation supported by the thoughts of a few selected writers, nevertheless it is now possible to bear in mind some of the important points when discussing the process. As a sociological theory the process is not amendable to either theological support or a theological critique and it is not now proposed to attempt this.⁽¹⁾ It does seem, however, that the evidence can be interpreted in different ways and there are those who would contend that what is in fact happening in Western society is not a replacement of religious ideas by secular ideas but simply the transformation, in a period of rapid social change, of the character of religion. This is perhaps most clearly seen in the changing role of the clergy. Particularly in a secular society do the clergy represent the embodiment of religious belief and practice. Hence thoughts are now focussed on to a consideration of the clergy and, whereas previously, a picture of society in terms of generalities and theories has been painted the social trends and attitudes affecting the clergy will be considered in greater depth and detail. It is in the religious professions as such that the more general patterns of belief in society at large are highlighted and concentrated.

Role of the clergy.

If the present spate of literature on the subject is anything to go by, the contemporary role of the clergy is undergoing something of a crisis, a crisis which even the media have not been slow to publicise.⁽²⁾ Küng says that he went into print again because he "was concerned about the dire situation of priests in the Catholic church and in the other Christian churches.....the decline in vocations not only in North and South America but in Europe are clear evidence that the crisis is approaching disaster point."⁽³⁾ Later on Küng is more

1. Nor is it proposed to discuss the rise of the Pentecostal and Charismatic Movements, which can possibly be interpreted as a reaction to secularisation.
2. e.g. "The dying clergy?" in The Times 14th July 1973.
3. Hans Küng, Why Priests?, Collins, Fontana, London 1972, p.9

specific and discusses the "identity crisis which affects many parish priests".⁽¹⁾ Unfortunately such words as 'crisis', 'decline' and 'catastrophy' are lacking in precise definition. Depending whether one is a pessimist, an optimist, or a realist, the terms can be applied to events with an almost carefree abandon. Before attaching such a label to the ministry, a closer study of the prevailing situation will be of benefit.

The minister has been variously described as a 'paid gigolo' in that he is a 'paid lover of people',⁽²⁾ and 'a general purposes incumbent' in that clerical training to date has tended to produce ministers as far as possible as a 'standard undifferentiated product',⁽³⁾. This product tends to be that of the 'gentleman-amateur' in that although one of the strengths of the priesthood has been its emphasis on pastoral work, it has been a great weakness to suppose that all that is needed, by way of training for this task is "a general background of theology and a supply of sanctified common sense; experience will do the rest".⁽⁴⁾ Hiltner talks of the minister being in a 'human circus' and draws the analogy of a clown, who by using the medium of laughter, is able to puncture pride, release realism, obtain general empathy and produce a change in perspective.⁽⁵⁾ The minister has also been described by Sittler as being 'macerated' that is "chopped up into small pieces" simply because he is expected to perform a variety of different roles and therefore is in danger of losing his identity.⁽⁶⁾ Sittler observes that a "minister's time, sense of vocation, vision of his central task, mental life and contemplative acreage" are all under the chopper. In all this diversification of effort the minister is held together by his "public role of responsibility for the external

1. *ibid.* p.52

2. R.C. Johnson (Ed.), The Church and its Changing Ministry, Office of the General Assembly, The United Presbyterian Church in the USA, Philadelphia 1961, p.4

3. B.S. Moss, Clergy Training To-day, SPCK, 1964, p.26

4. *ibid.* p.58

5. S. Hiltner, "The minister in the Human Circus", Pastoral Psychology, 1971, 22, No.219, p.13

6. J. Sittler, "The Maceration of the Minister" in R.C. Johnson, *op.cit.* The paper was reproduced from the Christian Century 1959, pp 698-701

advancement of the congregation". A similar picture is drawn by Blizzard who talks of the 'dilemma' of the ministry. This latter study is fast becoming a classic in the field and hence will be discussed in more depth towards the end of this section.

Niebuhr talks about the ministry as "the perplexed profession" and goes on to say that "the contemporary Church is confused about the nature of the ministry. Neither ministers nor the schools that nurture them are guided today by a clear-cut, generally accepted conception of the office of the ministry."⁽¹⁾ A decade later, Wedel reiterates the point. "Is there any profession.....which is in a state of distress or perplexity comparable to that which has overtaken the church's ordained ministry?....The clergyman's role...is being subject to painful self-scrutiny, involving at the same time critical re-examination of the institutions which train candidates for this perplexed profession."⁽²⁾ On the other hand, L. Paul talks about the "malaise of the Ministry".⁽³⁾ One hears about the 'alienation of the clergy' and the resemblance of their professional position to "charcoal-burners or alchemists in an age when the processes in which they were engaged had been rendered obsolete, technically or intellectually".⁽⁴⁾ Similarly, one is told that the problems of the clergy are due to the "anachronistic relationship of religion to a secular society and culture".⁽⁵⁾

Daniel feels that attitudes towards the clergy of the Church of England fall midway between those prevalent on the Continent and those in the United States. They are less honoured than in America and less rejected than on the Continent. In a word

1. H.R.Niebuhr, The Purpose of the Church and its Ministry, Harper & Brothers, New York 1956, p.50
2. T.O. Wedel, "An introduction to a study of patterns of ministry and theological education", Theological Education, 1967-68, 4, p.523ff.
3. L.Paul, A Church by Daylight, Geoffrey Chapman, London 1973, p.209ff.
4. Wilson, op.cit. p.76
5. R. Towler, "The Social Status of the Anglican Minister", In: Sociology of Religion, R.Robertson (Ed.) Penguin 1969, p.443ff.

they are neglected. Whereas in America the clergy of the mainstream churches are noted for their adaptation to the prevailing social values and hesitate to criticise the prevailing social mores lest they be rejected and dismissed, the clergy in many industrial situations in Western Europe have experienced many generations of rejection both by manual workers and by intellectuals. This latter situation has meant that the clergy have been in a missionary situation in a hostile land and have therefore been ready to attack the powers of secular thought and religious apathy. Neglect, however, brings no reward whatsoever. "The English clergy get neither pleasure from being appreciated, nor stimulation from attack, not even much notice only a humorous tolerance, except when needed for 'rites de passage', when temporary but earnest gravity is donned as a mask."⁽¹⁾

This is the situation in England as seen through the eyes of the sociologists, and, of course, one cannot equate England and Scotland. Nevertheless, one feels that the situation in this respect at least is fairly similar in Scotland. A few years ago Kennedy wrote about the Church of Scotland and moral authority. "It is a moral question how far even active church members to-day recognise the moral authority of minister and Kirk Session. Certainly the reply of most to any admonitory action is simply to 'lift their lines' and go elsewhere; or to break from the church altogether". The point he makes is that "active loyalty to the church is practised only by a minority of its members and that the majority have no healthy respect for its authority and discipline."⁽²⁾ This feeling is

1. M. Daniel, "Catholic, Evangelical and Liberal in the Anglican Priesthood". In: A Sociological Yearbook of Religion in Britain. D. Martin (Ed.) SCM 1968 p.115ff. Possibly Daniel overstates his case in that it is actually in the enactment of 'rites de passage' that the role of the clergy is discovered.
2. J. Kennedy, Presbyterian Authority and Discipline, Saint Andrew Press, Edinburgh, 1960, p.1f.

corroberated by Robertson who, in a sociological study based on a region in Edinburgh, certainly found an "attenuation of esteem" in which church ministers were held.⁽¹⁾ In the replies to his questions regarding the abilities and characters possessed by the clergy, he found that "ministers have been stripped of much of their once hallowed image". Indeed, a committee of the Church of Scotland in discussing the nature of the ordained ministry, has remarked on the need for a "periodical re-thinking of the ministry" and the question of rapid social change which is affecting the role of the minister. "The ordained minister no longer has the kind of place in the community, or the kind of authority in the pulpit which were once accorded to him."⁽²⁾ The same report also mentions the unanimous rejection of the parish ministry by a group of school-boys.

Table 1.1 Age of candidates recommended and conditionally recommended for the Church of Scotland 1966-72.

| | 66/67 | 67/68 | 68/69 | 69/70 | 70/71 | 71/72 | Total |
|-------------|-------|-------|-------|-------|-------|-------|-------|
| Under 20 | 3 | 4 | 4 | 2 | 9 | 11 | 33 |
| 20 - 24 | 36 | 31 | 34 | 37 | 18 | 33 | 189 |
| 25 - 29 | 7 | 12 | 15 | 5 | 10 | 10 | 59 |
| 30 - 34 | 4 | 4 | 4 | 8 | 5 | 7 | 32 |
| 35 - 39 | 5 | 5 | 4 | 4 | 4 | 3 | 25 |
| 40 - 44 | 2 | 1 | 2 | 5 | 1 | 5 | 16 |
| 45 - 49 | - | 1 | 1 | 1 | 2 | 1 | 6 |
| 50 and over | 1 | 4 | 4 | 3 | 4 | 5 | 21 |
| Total | 58 | 62 | 68 | 65 | 53 | 75 | 381 |

1. D.R. Robertson, "The Relationship of Church and Class in Scotland". In, A Sociological Yearbook of Religion in Britain, op.cit. p.11ff.
2. Report of the Ad Hoc Committee on Recruitment and Training of the Ministry, Church of Scotland, May 1969, p.717ff.

Table 1.2 Age of candidates recommended and conditionally recommended for the Church of England, 1968-72.(1)

| | <u>1968</u> | <u>1969</u> | <u>1970</u> | <u>1971</u> | <u>1972</u> | <u>Total</u> |
|-------------|-------------|-------------|-------------|-------------|-------------|--------------|
| Under 20 | 57 | 48 | 28 | 26 | 24 | 183 |
| 20 - 24 | 209 | 203 | 190 | 197 | 161 | 960 |
| 25 - 29 | 55 | 41 | 80 | 71 | 72 | 319 |
| 30 - 34 | 34 | 30 | 29 | 29 | 48 | 170 |
| 35 - 39 | 15 | 21 | 17 | 18 | 40 | 111 |
| 40 - 44 | 20 | 16 | 28 | 20 | 20 | 104 |
| 45 - 49 | 15 | 15 | 16 | 16 | 22 | 84 |
| 50 and over | 26 | 14 | 15 | 20 | 22 | 97 |
| Total | 431 | 388 | 403 | 397 | 409 | 2028 |

Table 1.3 Ages of candidates recommended for training for the Church of England, 1959-64.(2)

| | <u>1959</u> | <u>1960</u> | <u>1961</u> | <u>1962</u> | <u>1963</u> | <u>1964</u> | <u>Total</u> |
|-------------|-------------|-------------|-------------|-------------|-------------|-------------|--------------|
| Under 20 | 184 | 157 | 146 | 170 | 172 | 137 | 966 |
| 20 - 24 | 357 | 306 | 270 | 247 | 267 | 274 | 1721 |
| 25 - 29 | 110 | 106 | 112 | 95 | 124 | 79 | 626 |
| 30 - 39 | 83 | 111 | 72 | 91 | 100 | 88 | 545 |
| 40 and over | 23 | 28 | 46 | 70 | 74 | 78 | 319 |
| | 757 | 708 | 646 | 673 | 737 | 656 | 4177 |

1. These figures were supplied by the Advisory Council for the Church's Ministry in a private communication. A summary of these ages is given in Table 6.7.

2. These details appear in 'Facts and Figures about the Church of England' Number 3. Published in 1965 by the Church Information Office. A summary of these ages is given in Table 6.7.

Such a response is clearly indicative of a certain amount of ignorance; which needs to be overcome if more effective ministerial recruitment is to be carried out, but such total ignorance is not borne out by the facts. Tables 6.1 to 6.2; 6.3 to 6.4 and 6.8 to 6.9 demonstrate that although the total number of people offering themselves as candidates for the Methodist Church, the Church of England and the Church of Scotland respectively is declining, these figures do not represent a total rejection of the ministry. Moreover, the figures for the Church of Scotland appear to have reversed the trend.⁽¹⁾ Furthermore, Tables 1.1, 1.2 and 1.3 show that although the age of candidates for the Church of England is on the increase, this is not so in the Church of Scotland.⁽²⁾ That is not to say there is the least room for complacency. The requirement of candidates for the Church of Scotland was officially estimated as "not less than 80" in the 1964 Report of the Education for the Ministry Committee, and as "60 to 70" in the 1966 Report of the Special Committee on Manpower. More recently in 1969 the ad hoc committee on recruitment and training for the ministry already cited, regarded an annual supply of near a 100 as being a more "judicious estimate for the church's needs". Reasons for this higher estimate are not hard to find. The actual figures in Table 1 need to be off-set by the shortening time-span that the average candidate spends in the parish ministry. The gradually increasing age of candidature has already been mentioned and coupled with this is the fact that the age of retirement has been brought forward. These factors are aggravated by the number of ministers who are now seeking to fulfil their ministries in fields other than the traditional parochial ministry.

1. The reasons for this are not obvious. The improvement may be caused by the new selection system but unfortunately figures from the earlier years are not available for a straight comparison.
2. All these tables are elaborated on in chapter 6.

Clearly, there is no room for optimism on the question of recruitment but it is an open question as to whether the decline in recruitment numbers is a reflection of sheer ignorance, selection methods, role confusion, doubts about ministerial status in a secular society or a combination of any of these. For the moment, the concept of role demands a closer examination.

The Clergyman and his role.

Historically speaking, the word 'role' is taken from the theatre, where in ancient and medieval times different roles were associated with special dress. Nowadays, of course, in society at large, everybody tends to dress alike but the former usage is still preserved by the fact that people still speak of "changing their hat" when entering a different situation. Developing the theatrical metaphor a little further one can say that an actor plays a role as a part in relation to other parts. Thus, in everyday life, one sees oneself in relation to others who also have their parts in the situation. In fact, Emmet defines role as the "enactment of a relationship of a specified kind" and in any given society there are certain ways of enacting the role which are considered appropriate to a given situation.⁽¹⁾

Newcomb gives a similar definition. He first of all shows that 'position' is a static concept and denotes "a place in a structure, recognised by members of the society and accorded by them to one or more individuals". In contradistinction to this a role is something dynamic and refers to the "behaviour of the occupants of a position - not to all their behaviour, as persons, but to what they do as occupants of the position".⁽²⁾

1. D. Emmet, Rules, Roles and Relations, Macmillan, 1966 p.140.
2. T.M. Newcomb, Social Psychology, New York: Dryden 1950, quoted in Krech, Crutchfield & Ballachey, Individual in Society, McGraw-Hill, 1962, p.494.

Newcomb then goes on to show how role behaviour fluctuates between those behaviours that are demanded of all occupants of the position and those that are prohibited to all occupants of the position. In between these two extremes there is a whole variety of behaviours that are permitted but not demanded. If the occupant of the position either refuses to carry out the demanded behaviour or performs the prohibited behaviour, difficulties result and he may be removed from his position. Thus, a minister is required to administer the Word and the Sacraments and prohibited from teaching doctrine contrary to that of his own denomination. Between these extremes is a whole range of permitted behaviour upon which there is no obvious consensus. This problem of constructing a 'job-description' for the ministry is by no means easy; it is discussed more fully in chapter eight on the basis of empirical data.

Implicit in the above paragraph is the notion that role enactment is, to a certain extent, governed by what is expected. Newcomb is well aware of this fact. He talks of the ways of behaving "which are expected of any individual" who enacts a role. It is in fact these ways of behaving which constitute the role. In similar fashion Sarbin and Jones define role as "the content common to the role expectations of the members of a social group".⁽¹⁾ Sarbin further points out that a person in a particular situation not only is expected to act in certain ways, but, in turn, expects others to reciprocate.⁽²⁾ If a person occupying a given role perceives that most people hold the same or approximately the same expectations as to how he should behave in his role, then that is an example of role compatibility. If, on the other hand, the demand and expectations of others are contradictory, that is an example of role incompatibility. A problem of the clergy

1. T.R. Sarbin and D.S. Jones "An experimental Analysis of Role Behaviour". In, Readings in Social Psychology, E.E. Maccoby, T.M. Newcomb & E.L. Hartley, Methuen, 1959 (3rd.ed.) p.465.
2. T.R. Sarbin, "Role Theory", In, Handbook of Social Psychology vol.1, Theory and Method, Cambridge, Mass.: Addison-Wesley 1954.

of today is that there is no one particular role. Moreover, these roles are so varied and the expectations of the congregation and community so often ill accords with what the pastor himself believes that it is nigh impossible to abstract from the different roles a list of constant elements. Littes writes that "the most annoying, persistent and handicapping resistance which a minister faces is the difference between his and his lay-men's expectations of what his role should be".⁽¹⁾

Role incompatibility in the clergy is perhaps most clearly focussed in the ministry of army chaplains. Indeed, Burchard has attempted to analyse the different ways in which army chaplains attempt to resolve and cope with their conflicts.⁽²⁾ He assumed a "drive towards consistency of self" on the part of people required to play divergent roles in social situations. That is, they seek some means of resolving the conflict between the roles. Burchard, in fact, showed that several forms of defence mechanism were used to resolve the conflict between the soldier role of military officer and the non-violent role of minister. He was able to observe the psychological mechanism of rationalisation, compartmentalisation, repression and withdrawal in operation but, although the role of military chaplain offers an interesting field for the study of role conflict, it is not immediately obvious how such studies relate to the parish minister. For, in a parish situation, the range of roles is obviously far greater and yet none of them are so clear-cut as in the case of the chaplain. Hence, possible reactions to them are all the more varied.

Another example of role conflict is offered by Wilson's study of ministers within the Pentecostal tradition. In particular, Wilson studied ministers of the Elim Group in England and

1. J.E. Littes, The Church in the Way, Charles Scribner's Sons, New York, 1967, p.276.
2. W.W. Burchard, "Role Conflict of Military Chaplains". In, Religion, Society and the Individual, J.M. Yinger, Macmillan, 1957, p.586ff.

found among them evidence of "role conflicts and status contradictions". The Minister in this group seeks to perpetuate a Pentecostal tradition...but if he succeeds, he jeopardises his own position as a trained and appointed minister rather than one whose ministry derives from a congregationally observed Spirit anointing."⁽¹⁾ In other words, in the early days of the movement, the role of the minister originated when the leaders were unspecialised untrained and unpaid. These values are still retained as part of the official ideology and the minister has to try to keep these original values alive but, at the same time, he is a kind of living denial of these values.

Blizzard in a now classic study, has attempted to analyse in depth the roles which a parish minister is required to play.⁽²⁾ He based his findings on a sample of 690 clergymen who had to evaluate six 'practitioner' roles, namely: administrator, organiser, pastor, preacher, priest and teacher in terms of importance, effectiveness and enjoyment. The ministers felt most adequate in the traditional roles of teacher, preacher and priest, but they found the neo-traditional role of pastor and contemporary roles of organiser and administrator most troublesome. Of more relevance to this purpose is the fact that these ministers felt that the most important functions in order were, preacher, pastor, priest, teacher, organiser and administrator; they felt most effective as preacher, pastor, teacher, priest, administrator and organiser; the most enjoyment in these roles they found in the following order, pastor, preacher, teacher, priest, administrator and organiser. Now, although the role of administrator is bottom or next to the bottom, on all three counts, this function took two-fifths of the minister's time. Similarly, the role of organiser

1. B.R. Wilson, "The Pentecostalist Minister; role conflicts and status contradictions", American Jnl. of Society, 1958/59, 64, p.497.
2. S.W. Blizzard, "The Minister's Dilemma", The Christian Century 1956, April 25, Also in : R.C. Johanson, op.cit.p.74ff. Blizzard's study has been replicated by A.P.M. Coxon, "A Sociological Study of the social recruitment, selection and professional socialisation of Anglican ordinands". University of Leeds, 1965, Ph.D. thesis (unpub.)

was found to be taking one-tenth of the time. Further, the role of preacher and priest, although coming high on all three counts were found to account together for less than one-fifth of a minister's time. The dilemma is that, for this sample at any rate, little training had been given for an adequate theological understanding of the offices of organiser and administrator and yet these offices, in spite of being least important, least effective and least enjoyed, were taking up between them half of the minister's time.

It should not for one moment be assumed that the problem of clerical role is a new one⁽¹⁾ or, that role conflict is peculiar to the ministry: far from it. Indeed, it would take an extremely simple social structure for such conflicts not to exist. The notion certainly seems endemic to Western society. For example, in many instances, psychologists are struggling to come to terms with their role.⁽²⁾ A more everyday example is the conflicting demands made upon women students. On the one hand, they are urged to become independent professional women and yet on the other, they are pointed in the direction of marriage and motherhood and urged to be 'feminine'. In lighter vein, Gilbert and Sullivan have dramatised the concept of role conflict in the scene between Ko-Ko and Poch-Bah in 'The Mikado'. This latter example points to what very often is the case in everyday life. People often find themselves in multiple role situations in which different obligations pull them in different directions. For example, a minister has to face a situation that he may also be a husband, elder son, father, servant of a congregation and responsible to God. In dealing with such conflicts, one is influenced, as previously stated, by expectations. Under such

1. Forty years ago, May called attention to "this lack of a clear definition of the functions of a pastor that can be widely accepted." He added "The work of the lawyer, the physician, the teacher, the artist, the writer and the engineer is clear cut and rather sharply defined... But not so with the ministry". see: Mark A. May, The Education of American Ministers, New York, Institute of Social and Religious Research, 1934 2, p.389, quoted in A Manual for the use of the Theological school Inventory J.E. Dittes (ed.) Ministry Studies Board, Ohio, p.1.
2. see for example, M.P.Bender, "The role of a community psychologist", Bull.Br.Psych. Soc. 1972, 25 p.211ff. and R.Freyman, "A further look at the image of the applied psychologist", Bull.Br.Psychol.Soc. 1973, 26 p.109ff.

circumstances, Emmet writes that "in deciding what he ought to do, he will be likely to take into account, even if only to reject, notions of what is expected."⁽¹⁾ In an extreme case, the person may lose his own distinctive personality and identity and develop a 'what will they say' kind of conscience.

It is this idea of what one is expected to do that clergymen seem particularly prone. Dunstan gives, as one reason for the weakening of clerical self-confidence, the decline in public expectation.⁽²⁾ In other words he feels that society no longer wants what it thinks the church has to offer. Cox puts it more vividly by talking about the "role of antiquarian and medicine-man" in which society casts the clergy.⁽³⁾ This may be overstating the case somewhat but certainly the changing role of the ministry is conflicting in many instances with the role-expectations of congregations. When the congregation has one set of expectations and many of the clergy have another set this can produce real confusion which only a very secure person can long endure without crippling himself emotionally, physically or spiritually. It is undoubtedly as a solution to this kind of role confusion and conflict that one can begin to witness the development of more varied, more specialised and therefore more clearly defined ministries.

Role confusion can also be attributed to the change in the nature and conception of professional work in general in society at large. Freytag points to three changes in particular.⁽⁴⁾ First of all he says a distinction must be drawn

1. Emmet, op.cit. p.147.
2. G.R. Dunstan, "The Sacred Ministry as a Learned Profession", In, The Sacred Ministry, G.R. Dunstan (ed.), SPCK, 1970.
3. Cox, op.cit. p.256.
4. J. Freytag, "The Ministry as a Profession, A Sociological Critique", In, New Forms of Ministry, D.M. Paton, Edinburgh House Press, 1965, p.55ff.

between 'profession' or 'occupation' and 'private life'. Secondly, professional activities are becoming more specialised and, hence, the number of professions and occupations requiring specialised qualifications is on the increase. Thirdly, a man's profession determines not only his social status but also his social security and outlook. This means that jobs which were once carried out in a part-time or honorary capacity are disappearing because full-time qualified workers are required. Taking these developments in turn it will be seen that they have far-reaching repercussions in the ministry.

In contradistinction to other professions it is difficult if not impossible, to separate the minister's professional role from his private life. The office of minister in Freytag's view is incompatible with the distinction between 'professional' and 'private' for there is no area of personal freedom unaffected by the fact of his being a minister. It is difficult for the minister to set aside time for leisure and pleasure activities, or limit his professional activities to a specific amount of time and energy. This may be a good point in favour of team-ministries for then, as in the medical profession, it becomes more possible to devote time specifically to professional and private roles.

Certainly Freytag's second point, that of increasing specialisation, is having its effect in the ministry. Wilson argues that "even in their pastoral functions the clergy may be said to have lost influence, and to have been transformed, by the growth of specialists in social work, into amiable amateurs."⁽¹⁾ Moss points to five new factors in the situation in which the Church of England finds itself and

1. Wilson, op.cit. p.51. Note the fallacy in this argument of equating pastoral work with social work.

one of them is specialisation. "The social and welfare functions of the clergy in society at large have steadily been taken over by a new army of professionals;"⁽¹⁾ the point being that the welfare services have taken over roles that a clergyman was once called upon to perform. This process is very similar to that depicted by Flew in that the Christian minister, like God, is being "killed by inches the death of a thousand qualifications."⁽²⁾ Assertions about the efficacy of the ministerial role become so eroded by qualification that they are no longer assertions at all. By this reasoning, ministers become, in a sense, the ecclesiastical counterpart of the "God of the gaps". In view of this trend towards specialisation, Freytag urges that the clergyman should "emphasise his professional achievement which qualifies him as an expert for certain questions and occasions." Unfortunately, he misses the point at this stage because it is precisely these "questions and occasions" which lead to different expectations of the clergy and the laity.

The third factor which Freytag mentions is that of status. The main contention here is that the most important factor which makes for personal security is not material possessions, nor the privileges of a particular station in life, rather it is the possession of a personal qualification. Moreover, a qualification that society can make use of in the context of production and of technological and social progress. It is some kind of professional achievement which enhances one's position and prestige and is the principal sign of social differentiation. With regard to theological qualifications, Ling points to an increase in the number of lay people, especially in the teaching profession who have graduated in theology.⁽³⁾

1. Moss, op.cit. p.8.

2. A. Flew "Theology and Falsification", In, New Essays in Philosophical Theology, A.Flew & A. MacIntyre (Eds.) SCM, 1955, p.107.

3. T.A.Ling, "Religion, Society and the Teacher", The Modern Churchman, 10, pp142-51.

He also notes a corresponding decrease in the proportion of clergymen who have had a University education in theology. This fall, in the proportion of ministerial graduates to non-graduates, has been reported in a number of places.⁽¹⁾ These sources, however, quote figures applicable to the situation pertaining in England. The situation in Scotland is illustrated in the following tables.

Table 1.4 simply lends visual support to the well-known fact of the incredible increase in the number of graduates over the last decade. However, of more pertinence to this thesis are the numbers attending divinity faculties. Detailed figures over a long period are given for the University of Glasgow in Table 1.5.

Table 1.4 Numbers obtaining first degrees in Scottish Universities.⁽²⁾

| | <u>Men</u> | <u>Women</u> | <u>Total</u> |
|---------|------------|--------------|--------------|
| 1956-57 | 1620 | 767 | 2387 |
| 1966-67 | 3617 | 1715 | 5332 |
| 1967-68 | 3839 | 2021 | 5860 |
| 1968-69 | 4344 | 2266 | 6610 |
| 1969-70 | 4600 | 2364 | 6964 |
| 1970-71 | 5140 | 2629 | 7769 |

1. e.g. Wilson, op.cit.p.79
Doing Theology To-day ACCM, Church Information Office, 1969.
The Shape of the Ministry, Report of a working party of the
 British Council of Churches, BCC, London, 1965.
2. Scottish Educational Statistics, H.M.S.O. 1973, Table 36 (41)

Table 1.5 Number of Matriculated Divinity Students at Glasgow University. (1)

| | <u>Men</u> | <u>Women</u> | <u>Total</u> |
|--------------------------------------|------------|--------------|--------------|
| Average for Five years 1934-39 | 183 | 2 | 185 |
| Average for Five years 1952-57 | 89 | 2 | 91 |
| 1964-65 | 107 | 1 | 108 |
| 1965-66 | 103 | 0 | 103 |
| 1966-67 | 121 | 0 | 121 |
| 1967-68 | 141 | 3 | 144 |
| 1968-69 | 100 | 3 | 103 |
| 1969-70 | 110 | 5 | 115 |
| 1970-71 | 122 | 12 | 134 |
| 1971-72 | 131 | 16 | 147 |
| 1972-73 | 127 | 24 | 151 |
| 1973-74 | 153 | 31 | 184 |

The implication from Table 1.5 is that the increasing number of graduates throughout Scotland is reflected in the divinity faculty. After suffering a decline in the post-war years, the numbers matriculating are beginning to approach those of the pre-war years, although, of course, in the light of the population growth, the increase would need to be very much more in order to equal, in real terms, the pre-war figure. Related figures have only been given for the one faculty but the trend is also apparent at Edinburgh University. Over the six years 1968-69 to 1973-74, the number of matriculated students has risen steadily from 154 to 223. The trend is not quite so obvious at St. Andrews and Aberdeen where very much smaller numbers are involved. Turning now specifically to the University qualifications of candidates recommended for

1. These figures were obtained from the Half-Yearly Reports of the General Council, University of Glasgow, from April 1967 to December 1973.

the Church of Scotland ministry, it should be possible to determine whether a similar trend exists.

Table 1.6 University qualifications of candidates recommended and conditionally recommended. (Church of Scotland)

| | <u>66/67</u> | <u>67/68</u> | <u>68/69</u> | <u>69/70</u> | <u>70/71</u> | <u>71/72</u> | <u>Total</u> |
|-------------------------|--------------|--------------|--------------|--------------|--------------|--------------|--------------|
| 1 or more degrees | 8 | 13 | 17 | 8 | 6 | 24 | 76 |
| Presently at University | 24 | 21 | 17 | 25 | 12 | 24 | 123 |
| Total | 32 | 34 | 34 | 33 | 18 | 48 | 199 |

Table 1.7 The figures in Table 1.6 presented as a percentage of the total number of candidates per year recommended and conditionally recommended. (1)

| | <u>66/67</u> | <u>67/68</u> | <u>68/69</u> | <u>69/70</u> | <u>70/71</u> | <u>71/72</u> |
|-------------------------|--------------|--------------|--------------|--------------|--------------|--------------|
| 1 or more degrees | 14 | 21 | 25 | 12 | 11 | 32 |
| Presently at University | 41 | 34 | 25 | 38 | 23 | 32 |
| | 55 | 55 | 50 | 50 | 34 | 64 |

Tables 1.6 and 1.7 give the figures for the years with which the present research is concerned. In each table, the first row of figures refers to candidates having graduated at a recognised University and the second row refers to those candidates who, at the time of submitting their application form, were in the process of graduating at a recognised University. Clearly, this

1. All figures in this Table are percentages, calculated to the nearest whole number.

latter row of figures may, in the final analysis, be somewhat less than satisfactory. Moreover, it does seem that the figures for graduates recommended and conditionally recommended can be interpreted differently. Either one says that the years 69/70 and 70/71 were exceptionally bad years and not representative of the general trend, or one says that the year 71/72 is an exceptionally good year and indicative of things to come. The reasons for this kind of fluctuation are not obvious. A possible causative factor is the level of graduate unemployment in any one year but this is a hypothesis virtually impossible to prove. All one can say for the moment is that, although the figures are inconclusive, since the time-span involved is too short, the proportion of graduates to non-graduates in the Church of Scotland does not seem to have suffered the same kind of decline, if decline there is, as the Church of England. Clearly though, the number of graduate candidates has not increased in accordance with the higher numbers graduating over the whole country, or indeed, with the increases in the respective faculties. Students seem prepared to study the subject but, perhaps, cannot quite see what the job of a minister is.

These are the figures but let us note along with Mackie that "it is ... unrealistic to plead for the education of all ministers to take place in universities, or in university-linked institutions".⁽¹⁾ It is totally false to presume that simply because a minister has not had the benefit of a university education he will not therefore be an effective minister. Such men may have other gifts which make them excellent ministers. "The ability to take a university course is neither a requirement nor a guarantee of a call to Christian ministry."⁽²⁾ Kung makes the

1. S.G. Mackie, Patterns of Ministry, Collins 1969, p.95.

2. *ibid.* p.147.

very same point: "the ministry of leadership in the church does not require a university training; it is not a science."⁽¹⁾ This is not to say that Kūng is underestimating the importance of an academic education. He simply poses the question, "is the man with the university education the only one who can look after a community?". Of course, some training is always necessary, but, clearly there are communities, territorial and functional, which do not require a university level of education in their leader.

Whatever the kind of training appropriate, it is doubtful whether the Church of Scotland would ever be satisfied with less than a university education. The Kirk has always insisted on an educated ministry, and this, in the past, has been taken to mean a full course in Arts supplemented by theological study. Nor could it ever accept, and rightly so, the idea of two kinds or grades of minister.⁽²⁾ However, it is not the intention to discuss this in any depth; one would hope that some kind of higher education would result in a good measure of theological expertise. This specialist knowledge must come into anyone's definition of profession. For instance, Merton in defining the concept of profession talks of "the composite of social values that make up the concept of a profession".⁽³⁾ He lists three things which must be included in any definition of profession. "First, the value placed upon systematic knowledge and the intellect: knowing. Second, the value placed upon technical skill and trained capacity: doing. And third, the value placed upon putting this conjoint knowledge and skill to work in the service of others: helping. It is these three

1. H. Kūng, Why Priests?, Fontana, 1972, p.56.

2. see quote of Whyte in chapter seven.

3. R.K. Merton, quoted by Emmet, op.cit. p.162n.

values as fused in the concept of a profession that enlist the respect of men".⁽¹⁾ Mackie has elaborated these three factors of "knowledge", "person" and "relationship" as they apply to the clerical profession. Although the precise nature of the duties and responsibilities of the minister remain somewhat clouded, Mackie feels that they can be understood in terms of "what he knows, what he is and what he does."⁽²⁾ The knowledge is not systematic theology but a theological awareness of what God is doing in the world. The minister is a person who represents the presence of Christ in a particular situation. His being in any given situation is a Christian presence, and as such, is provocative. Simply by being in a situation one is not silent but witnessing and seeking to engage in dialogue. Finally, what the minister does is to help people in need and thus fulfil his service to God and remain faithful to Him.

This analysis goes a long way to clarifying the issue and the impression is given that the ministry is a profession. Indeed, Paul asserts more forcefully, that "whatever else the ordained ministry, it is also a profession. Like other professions, it has the means of controlling entry into its ranks, of regulating ethical practices, of determining standards and pressing for their maintenance."⁽³⁾ This cannot be disputed but, unfortunately, the three headings listed above could equally well be applied to an informed lay person. Thus one is still left with the problem of the role identity of the clergyman. The problem is of some importance because, for example, as Dunstan points out, if the clerical profession is to engage in dialogue with doctors, psychiatrists, social workers, and the like, it is necessary "to search out the ground, meaning opportunity, disciplines of our own."⁽⁴⁾

1. *ibid.* p.162.
2. Mackie, *op.cit.* p.48f. Dunstan (*op.cit.*) has carried out a similar analysis.
3. L. Paul, The Deployment and Payment of the Clergy, *op.cit.* p.89.
4. Dunstan, *op.cit.* p.2.

A further criticism of Merton's definition of profession is that it does not include the notion of the functional value in which a particular profession is held by society. Parson cites the problem thus, "a profession is a cluster of occupational roles, that is, roles in which the incumbents perform certain functions valued in the society in general and by these activities typically earn a living at a full-time job."⁽¹⁾ On these terms, the ministry is becoming less and less of a profession since the pattern of behaviour peculiar to that role are, seemingly, becoming less valued by society. Towler takes the problem further by saying, "what is open to serious question is the assumption, not that the ministry is a profession, but that it is an occupation at all".⁽²⁾ For Towler, the pre-requisite of an occupation is that it should be possible to say what its members do in their work. For the minister, this work, in principle, Towler feels, has not changed with the passage of time. The areas which emphasise the present crisis in the ministry, status, manpower, shortage and role, have not changed as a result of changes in the ministerial role but as a result of changes in Western society. As already noted, a most significant change has been from a society in which status was based on ascription to one in which status is based on qualification and achievement. Hence, one can see why, in Towler's eyes, clerical status has not changed, for "clergymen are made, not qualified; clerical status is ascribed, not achieved."⁽³⁾ Thus Towler argues that in any sociological analysis of his position, the cleric is the odd man out. He compares the cleric's social position to that of a "Knight of the Bath" or "Earl" or "Doctor of Letters", each of which was relevant to the structure of an ascription-orientated society but fundamentally irrelevant to contemporary social structure.⁽⁴⁾ De Waal makes a similar point when he talks of

1. T. Parson, quoted by D. Emmet, op.cit. p.158.
2. In, Sociology of Religion, R. Robertson, (ed.) op.cit.p.447
3. ibid. p.448.
4. ibid. p449.

ministers being "squeezed out" of society; a society, which, "in according them the title of 'Reverend' includes them in the same category as other antique and picturesque functionaries left over from a former age."⁽¹⁾

Towler's thesis rests on the proposition that clerical status is ascribed, not achieved and, sociologically speaking, this may well be correct. Certainly, in these terms the minister is the odd man out. The fact of the matter is though, that by starting with another definition of occupation, one can arrive at different conclusions. For example, Roe defines occupation as "the major focus of a person's activities, and usually, his thoughts".⁽²⁾ Stated bluntly, this means that whatever an adult spends most of his time doing can be said to be his occupation. The question of earnings does not arise since it may refer to paid or unpaid duties. It could even be a hobby. Thus, Roe gives the illustration of a housewife or a mother as an occupation although being a father is not since it rarely happens that this role occupies the major part of a man's time, or that it is the central focus of his activities. This definition, in fact, brings us nearer to the dictionary definition of occupation as "one's habitual employment, business, trade or calling".

Thus it is possible to arrive at different conclusions depending on the definition one starts with. Certainly, it seems that Towler by saying that "clergymen are made, not qualified" is overstating his case. Even if clergymen are "made" and their clerical status is "ascribed" this does not mean that no qualifications are necessary. That would be absurd in the extreme. It is precisely those qualifications, gifts, talents and graces, which form the basis of selection for the

1. V. De Waal "What is Ordination?" In, Dunstan, op.cit.p.79ff.
2. A. Roe, The Psychology of Occupations, Wiley and Sons, 1956, p.1.

ministry and which lend content to theological training and the acquisition of theological knowledge and expertise. The question that Towler is really raising is the nature of ordination.

It is quite obvious by now that this discussion cannot be pursued any further without theological concepts. An attempt has been made to discuss and probe the nature of the ministry and society simply by utilising sociological concepts and this has provided a useful base from which to continue. Certainly the discovery has been made that the ministerial role is a source of much confusion and because of changing social conditions is in something of a dilemma. However, simply because the social definition of the ministry appears to be lost, this by no means implies that the theological definition is also lost. The theological role of the minister is quite distinct from the social role and yet neither can be considered in total isolation from the other. Thus, to start with a purely sociological analysis of the situation can be misleading and, to a certain extent, is not starting at the correct place. To talk of the ministry as a profession without discussing the concept of "call" is putting the cart before the horse. Therefore, the role of the lay-person, the nature of ordination and the meaning of the call need further discussion but first, the insights which the Bible throws onto the ministry demand close scrutiny.

CHAPTER 2.

BIBLICAL PERSPECTIVES.

The previous chapter has shown that the ministry cannot escape the widespread changes that are taking place in society. It is plain that the practice of ministry is changing, at least at the sociological level. To some this process is salutary, to others it is regrettable. Of more importance in this context is to discover what is of lasting significance in the changes now taking place; to attempt to identify the essential nature and purpose of the ministry. One way of carrying out this task of identification is to analyse the origins of the ministry in the New Testament. After all, the Church should not simply be the victim of historical and social change, rather should it be conditioned by its own Gospel.

Ministry in the Old Testament.

It might be thought that one could turn straight to the New Testament and to the nature and work of an Apostle, particularly to the twelve Apostles since they form a definite group standing in a special relation to Jesus Himself. They were chosen by Him and appointed to be His companions and, on occasion, His representatives. It is clear, however, in Paul's letters that the Twelve were called Apostles in the earliest days of the Palestinian Church. This means that it is inadvisable to jump straight into the New Testament without first of all ascertaining the Hebrew equivalents of the word 'Apostolos'. It is these Hebrew derivations which are important for ascertaining the meaning of the Greek word.

The Hebrew term is 'shaliach', a derivative from the verb 'shalach' to send, which in the Septuagint is usually rendered by 'apostellein' the verb corresponding to 'apostolos'. Dom Gregory Dix says that "at least since the time of St. Jerome, it has been recognised that the Christian 'apostle' had his prototype in the Jewish 'shaliach', and that the Greek 'apostolos' is the equivalent or rather the mere translation of 'shaliach', the friend or slave 'sent' as a plenipotentiary not only 'in the name' but 'in the person' of his principal".⁽¹⁾ For example in Genesis chapter 24, Laban and Bethuel could act immediately upon the demand of Abraham's servant for Rebecca's hand in marriage for Isaac, since Abraham could not deny the action of his 'shaliach'. In fact, Manson, following the classification adopted by Rengstorff, says that there are three uses of the word 'shaliach'.⁽²⁾

Firstly, there is the familiar instance where the 'shaliach' acts as messenger or agent of an individual. This is the arrangement common in all societies where an individual has the power to do something which he is entitled to do on his own behalf, but since he finds it impossible or inconvenient to do in person, he delegates his power to another person who then acts on his behalf. When this happens, the agent's actions count as those of his principal, and the rights of the principal are enforceable by the agent. In passing, it is worth noting, that an issue that has often been raised is whether a 'shaliach' could transmit his commission to another.⁽³⁾ Of more relevance to this thesis is

1. Dom Gregory Dix in K.E. Kirk, The Apostolic Ministry Hodder and Stoughton, London 1946, p.228
2. T.W. Manson, The Church's Ministry, Hodder and Stoughton, London, 1948, p.36.
3. The issue at stake here is that of the Apostolic Succession. Arguments have ranged long over this problem and, cynical though it may seem, the answer seems to depend on whether one is writing from within an episcopal tradition or outside it. It is not necessary to enter into the arguments pursued, suffice it to say that Jones feels that in any discussion of historic episcopate three provisos need to be borne in mind, "that the historians' right to criticise the historical completeness of the succession is upheld, that the necessity remains in every generation of our forefathers' faith, and that the claim of the free churches to valid ministries is maintained. Ivor H. Jones, The Contemporary Cross, Epworth Press, London 1973, p.68.

that usually a 'shaliach' has a definite commission and that his authority does not extend beyond the terms of his reference and, moreover, it lapses when the commission has been executed.

Secondly, there is the 'shaliach' as the representative of a corporate body. The two bodies mainly concerned in Judaism are the Court and the Synagogue congregation. Hence, the functions of the 'shaliach' are either legal and administrative or liturgical. In the former instance Manson cites such functions as, serving a document authenticated by the Court, collecting money on behalf of the Court and so on. He finds the most striking example is "the appointment of the delegates of the Court to prepare the High Priest for the Services of the Day of Atonement, as described in the Mishnah".⁽¹⁾ With regard to the latter, it was the task of the 'shaliach' to lead the prayers of the congregation and Manson asserts that in the early Synagogue the term did not designate an office but a function; a function which could be performed by any member of the Synagogue who was able and willing. Manson attempts to unravel the precise nature of the representation in this context and comes to the conclusion that the 'shaliach' of the congregation is only a useful functionary for the purposes of corporate and public worship. "He does nothing which the individual worshipper is not able and obliged to do for himself. He is the voice of the congregation, through whom all speak".⁽²⁾ This is in contra-distinction to the priest who does something the congregation cannot do and therefore he cannot be their 'shaliach'. The question arises as to whether a person, in this case the priest, once he is credited with the possession of exclusive powers can then continue to be representative of the worshippers.

1. Manson, 1948 op.cit., p.40.

2. ibid. p.42.

Thirdly, we have the 'shaliach' as God's agent. As hinted at above, the priest is conceived of as the representative of God. Contrary to expectation the prophets were not brought into this category. A classic example would have been the call of Isaiah (Is 6:8) "Whom shall I send, and who will go for us?" The fact of the matter is though that the term 'shaliach' is not generally applied to the prophets. The exceptions to this rule are to be found where a particular prophet performs an act on God's behalf, an act which it is thought lies solely within God's power, for example, the raising of the dead in the cases of Elijah (1 Kings 17:21-23), Elisha (2Kings 4:34-36) and Ezekiel (Ezek.37).

Thus a consideration of the Jewish usage of the term 'shaliach' leads to the following conclusions. Firstly, the 'shaliach' performs on behalf of someone else, either as an individual or a corporate body. Secondly, the nature of their activities is defined to the extent that they cannot act beyond the bounds of their commission. Thirdly, the term is not one of status but of function. Fourthly, in so far as the 'shaliach' has a religious commission, it is always exercised within the bounds of Jewry and does not involve what would be called missionary activity. With these conclusions the question now becomes how far has the New Testament notion of 'apostolos' been influenced by these Jewish precursors? The general consensus of opinion favours the view that the main ideas behind both words is the same.

Ministry in the New Testament.

The 'apostolos' in the New Testament, like the 'shaliach' in the Old Testament, is commissioned by someone for a purpose. "He appointed twelve as his companions, whom He would send out

to proclaim the Gospel, with a commission to drive out devils" (Mk3:14). These are the terms with which Mark has just described Jesus' own mission at this stage. Matthew (9:35, 10:7,8) and Luke (9:1) draw similar parallels between the mission of the Apostles and that of Jesus. This usage fully accords with the Rabbinic saying that the 'shaliach' is like his principal. In the fourth Gospel there is an even more pregnant text which shows entirely the writer's understanding of the Jewish meaning: "a servant is not greater than his master nor a messenger ('apostolos'/'shaliach') than the one who sent him" (John 13:16). The text of Mark also indicates one of the main apostolic functions, that of proclaiming the Gospel. Finally, as in Judaism so in Christianity, the 'apostolos' can be the representative of a community.⁽¹⁾

Although Paul consistently claims the title for himself and acknowledges it in the case of James, the brother of Jesus (Gal.1:19), the Twelve are the undisputed holders of the title of Apostle in the New Testament. Moreover, it is a special weakness of Paul's claim that, while Jesus' appointment of the Twelve is well-known, Paul could produce no witness in his own case. Hence the insistence when his authority is challenged that he is Paul "an apostle, not by human appointment or human commission but by commission from Jesus Christ" (Gal.1:1). Accepting that the prime claim to the title rests with the Twelve, the question is then raised as to whether they were so called by Jesus. Certainly, although the meaning might be clear, the actual word 'Apostle' is rarely used in the Gospels. The reason is that in the presence of his principal, in this case Jesus, the 'shaliach' had no

1. 2 Cor.8:23, Phil.2:25.

All biblical references are taken from the New English Bible unless otherwise stated.

function and virtually no existence as such. Furthermore, there is some confirmation for the supposition that they were known as the 'Twelve' and the 'disciples' before they became known as Apostles.

Matthew mentions only 'the Twelve', and nowhere in his gospel are they called Apostles. Mark calls them Apostles only once (6:30) and this usage is in line with previous conceptions for the occasion is the return of the Twelve from the mission on which they had been sent as envoys (6:7-13). Mark otherwise uses 'the Twelve' terminology as Matthew, except that Matthew never uses the title 'Twelve' without also adding 'disciples'. Luke, in contrast, apart from the passages in which he is dependent on Mark, has the simple 'Twelve' only twice (8:1, 9:12). Indeed, early on in his account, Luke declares his specifically apostolic interest, "He called His disciples to Him, and from among them, He chose twelve and named them Apostles" (6:13). Having so named them, Luke uses the same title on three other occasions (17:5, 22:14, 24:10). On the basis of this evidence, Reid comes to the conclusion that 'the Twelve' or the 'twelve disciples' is a more original title than the term Apostles.⁽¹⁾ "The title of apostle may represent a later emphasis on the apostolic office".⁽²⁾ Campenhausen agrees with this conclusion. "It is in fact true that 'the Twelve' are the oldest and most venerable group within the primitive community, but it was precisely as 'the Twelve' and originally hardly at all as apostles, that they enjoyed their corporate status. It was only at a later stage that they were first made into apostles".⁽³⁾

1. J.K.S. Reid, The Biblical Doctrine of the Ministry, Oliver and Boyd, Edinburgh and London, 1955, p.5.
(Scottish Journal of Theology Occasional Papers No.4), p.6

2. *ibid.*

3. Hans van Campenhausen Ecclesiastical Authority and Spiritual Power in the Church of the First Three Centuries, Adam & Charles Black, London, 1969, p.14.

"All the attentive hearers of Jesus may be called His disciples" states Farrer.⁽¹⁾ Hence, the term 'disciples' can have a very general connotation. However, there is a more specific meaning, for, as Farrer goes on to say, a Rabbi has a limited number of official disciples "whose chief business is to be at school with Him and learn the trade". There is, however, a difference between the disciples of Jesus and the disciples of any other Rabbi. The custom was, in the latter case, for the disciple eventually to take over the role of his teacher and to become a Rabbi himself. The disciples of Jesus could not assume the place which He occupied. "Jesus is the only Rabbi and so overshadows his pupils that they are not to arrogate to themselves the name".⁽²⁾ In some mystical sense the disciples of Jesus are not simply bound to the words of Jesus which they can remember, for He continues to teach through them by means of His spirit acting within them.

Too much importance, however, should not be attached to the fact that the designation 'disciples' pre-dates that of 'Apostle'. Certainly, the relation between Jesus and the Twelve corresponds admirably to the relation between a principal and his 'sheluchim' in Jewish usage. Moreover, as soon as they were sent out on a particular mission, they attracted to themselves the name of Apostle. The commission given during Jesus' own lifetime was sufficient for this but, more specifically, after the Resurrection when the work of mission is carried on by His disciples alone, they become known as the Apostles. The fact that they were probably not so designated by Jesus is difficult to prove either way. In any event, as Reid says, "they are

1. A.M. Farrer in Kirk., p.132.

2. *ibid.* p.132.

implicitly Apostles from the day that they are chosen."⁽¹⁾

However, before leaving this issue, an examination of the title 'the Twelve' may prove to be of assistance. This examination will also raise the thorny issue of whether these names denote simply a function or whether they also carry the connotation of 'office'. In Acts is the well-known account of the steps taken to fill up the vacancy in the Twelve created by Judas. There is also the account of James, the son of Zebedee, being put to death by Herod Agrippa I, but in this case no attempt was made to fill the vacancy. The implication of this is that in so far as the Twelve had a special status conferred on them by Jesus, it was a personal thing which could not be transferred or removed. It could be forfeited by misconduct, but it could not be passed on to another. This special status of the Twelve is further corroborated by the fact that although Paul, as noted above, claimed parity with the Twelve in the matter of Apostleship, he never claimed to be one of the Twelve. Further, it seems that Jesus held the Twelve in a special kind of relationship and this is implied in the eschatological reference, also previously mentioned, that they should sit upon twelve thrones to judge the twelve tribes of Israel. This reference also implies that in Jesus' mind there is a relation between His Twelve and the twelve sons of Jacob from which the people of Israel take their rise. Jesus knew himself to be setting up a new covenant with God which would supersede the old Mosaic covenant. The new Twelve is the way that the new Israel will make its start just as the old Israel emanated from the twelve sons of Jacob. All this being so, it is obvious that the Twelve had an official status right from the start. If one is appointed to perform a particular task, that is simply a function, but if it becomes necessary to appoint successors over a period of time, in order that the function be continued then that function becomes an office. Reid puts it

1. Reid, op.cit., p.6f.

thus, "an office is that to which an officer is appointed but which is already by connotation filled with content, and he who is appointed has to reckon with the content of the office taken over".⁽¹⁾

Manson adopts a slightly different view for he believes that during the actual ministry of Jesus the Apostleship was a function rather than a status and that this function was bound on the Hebrew meaning of 'shaliach', moreover he says that the Twelve were simply sent as representatives of their Master on specific occasions to perform specific tasks. To back up his claim, he observes that "the behaviour of the Twelve in the closing scenes of the earthly ministry is an indication that they had not been given permanent posts as lieutenants".⁽²⁾ Certainly they had received the promise of sitting on twelve thrones and judging the twelve tribes of Israel (Matt.19:28, Luke 22:28-30) but it "required the Risen Christ to set them on their feet and give them a new commission".⁽³⁾

In contradistinction to this there is the view-point propounded by Farrer that "common sense expects...that religious institutions are casually formed...(but) it is just as likely that the originally hieratic should be converted to the purpose of natural utility as 'vice versa'".⁽⁴⁾ Farrer simply asks for the general assumption that function always precedes office in time to be overthrown. That is to say, the office is at least as important as the duty which the officer performs. At this stage one might wonder if such

1. *ibid.*, p.9.

2. Manson, 1948, *op.cit.*, p.48.

3. *ibid.*

4. Kirk, *op.cit.*, p.116.

an argument is not totally futile and irrelevant and, indeed, impossible to prove either way. Whether Jesus intended the Apostolate to be anything other than "the bodyguard of his earthly wanderings"⁽¹⁾ can surely not be verified or negated by subjecting the small number of texts involved to exegetical gymnastics.

In so far as office and function are separable at all it does, on balance, seem that the Twelve held a specific office but an office which was not incompatible with an accompanying commission. On two occasions are the Twelve commissioned to perform a special mission. The first one comes soon after the original call and the second is the post-resurrection appointment before the ascension: "Go ye into all the world" (Matt. 28:19). Thus the conclusion is reached that a small number of men were called, and, in fact, ordained to the office designated by the name of the Twelve, and that it was an office characterised by the function of an apostle. Clearly, the office was terminable at death but the Apostolic function remained and thus we have the growth of the primitive Christian Church. The appointment of the Twelve passed away because the original purpose was completed but the expansion of Christianity and the future of the Church lay with the Apostles.

Although 'the Twelve' is an office having special, indeed unique status, and the Apostolate is a function, this finding has to be set alongside the New Testament conception of 'priest'. The modern word 'priest' comes according to Küng "via the Latin loan-word 'presbyter' from the Greek 'presbuteros', the elder, later meaning the leader of a community".⁽²⁾ Küng emphasises

1. *ibid.*, p.117.

2. Hans Küng, The Church, Burns and Oates Ltd., London 1968 p.364.

that the word 'priest' as used today is not identical to the meaning of the word presbyter as it was originally used. The contrary is the case. "The meaning of the word priest, in the Latin language of the Church and hence in modern usage, was derived from the actual Greek word for priest, 'hiereus', and from the Latin word 'sacerdos'".⁽¹⁾ In the English language, the nearest meaning is given by the adjective 'sacerdotal'. To understand the concept of 'priest', it is necessary to begin with the word 'hiereus' and hence a consideration of priest in the historical sense, that is, with someone whose principal function is that of offering sacrifice.

Congar has calculated that the word 'hiereus' appears more than thirty times in the New Testament, and the word 'archiereus' more than one hundred and thirty times.⁽²⁾ This usage, Congar feels, is not without significance "especially as the writers of the first Christian generations very carefully follow the same line".⁽³⁾ The word is used either to denote the priests of the levitical order or the pagan priests (e.g. Acts 14:13). With respect to the Christian religion, the word 'hiereus' is used only in speaking of Christ or the faithful. However, it was only after Jesus' death that he was thought of as 'priest', but even then in a way which tended to reverse the pattern of the Old Testament priesthood. It is in the epistle to the Hebrews that Jesus is described in cultic terms as the unique high priest who, by the sacrificial offering of his life, made once and for all, fulfills and abolishes the priesthood of the Old Testament. On no occasion did Jesus describe

1. *ibid.*

2. Yves Congar, Priest and Laymen, Darton, Longman and Todd, London, 1967, p.74.

3. *ibid.*

himself or his disciples as priests. He introduces the figure of priest only once in all his parables, and then in a way which tends to be critical of the cult (Luke 10:31). Jesus preferred to utilise the images presented by the secular world around him rather than from the priestly ministry and His preaching tended to be more in the tradition of prophecy. It was a deduction of the community that the high priesthood of Christ and thus the dissolution of the special priesthood implied the universal priesthood of all believers (1 Peter; Revelation). This question of the laity is raised in greater detail in the next chapter.

Implicit in the above paragraph is "the remarkable fact... that the word 'priest' is not used once anywhere in the New Testament for someone who holds office in the Church". (1) This finding also applies to all the words derived from 'hiereus'. To apply the term 'priest' not to all Christians but to those entrusted with a specific church service, misrepresents the situation as recorded in the New Testament. There is only one instance (Rom 15:16) where Paul describes his work as 'priestly service' and this is not in a cultic context but in regard to preaching. Kūng's comment is that Paul "describes himself (he mentions neither bishops nor presbyters) figuratively as a 'liturgist' or official who makes the offering (for the Gentiles!); nothing can be found in this text to support the contention of a 'cultic priesthood' of certain specific ministers in the New Testament". (2) Even in the fairly comprehensive list of Church activities given in 1 Corinthians 12:28-30 and Ephesians 4:11-12 there is no mention of priests. One can

1. Kūng, op cit. p.364.

2. Hans Kūng, Why Priests?, Collins, London, Fontana Library of Theology and Philosophy, 1972, p.29.

only conclude that in the Christian community at that time there was no room for a regular priesthood as it was then understood. For those who accepted the authority of the Old Testament 'he is a priest' could only mean 'he is a male member of one of the existing Jewish priestly families'.

Instead of using the word priest as referring to an office it is preferable to use the term as it describes a function. Though traditionally it was the name given to the cultic and sacral priesthood, in the non-cultic sense, it was originally the name given to the elder, the oldest man, of the community. Thus the strange fact becomes obvious that the word 'priest' has its origin in an administrative term rather than a sacerdotal one. Manson notes that in this sense it is not different from the other official designations of the three-fold ministry of bishops, priests and deacons: or Church-superintendents (episkopoi), Church senators or aldermen (presbuteroi) and Church-servants (diakonoï). Although the sacerdotal words were available and the Greek and Latin words were used in conjunction with the two former ranks of the ministry, Manson categorically states that "they did not become the names of those orders".⁽¹⁾ From this he draws the conclusion that "whatever analogies be drawn between the Christian ministry and the Jerusalem Temple hierarchy, the essential character of priesthood as a Christian institution was derived from and determined by the actual functions of the presbyters". Kūng comes to the same conclusion. "The word 'priest'... though traditionally a designation for the cultic and sacral priesthood - originated in the non-cultic title given to the elder - the oldest man - of the community. Essentially - as

1. T.W. Manson, Ministry and Priesthood: Christ's and Ours, Epworth, London 1958, p.43.

already happens in some Churches - it may be replaced by 'presbyter' or 'elder'." (1)

It is not only with the function of 'priest' that the notion of 'office' does not seem to have arisen but also in connection with the other different functions that the New Testament mentions. The question of an ecclesiastical 'office' does not appear as a New Testament concept, more is it a product of later thought and reflection. The tendency is to speak of 'service' rather than 'office'. There is authority in the primitive Christian community but the authority is legitimate in that it is derived from service and does not consist of privileges which would, in fact, require service. It is the exercise of a specific function plus the particular mode of service which indicates authenticity. The word chosen to signify this kind of authority was an unbiblical one, current neither in Jewish nor in Hellenistic thought in this sense. A word which was taken from the secular world. A word which carried no overtones of authority, officialdom, rule, dignity, or power: the word 'diakonia', service. It is precisely this word which is often translated in English by 'ministry' and its derivatives.

The essential meaning of the word is connected with waiting at table, serving food and pouring wine, a task which every Greek would regard as self-abasing. The distinction between master and servant was most apparent at the meal table and quite clearly the servant could be seen to be inferior. In the New Testament the word 'diakonia' is used in its original sense of waiting at table (Luke 17:8, John 12:2) and the word also occurs in its extended meaning

1. K  ng, 1972, op.cit., p.30.

of preparing meals and caring for the bodily needs of others (e.g. Luke 10:40, Acts 6:1, Matt. 4:11). Given this usage of the word, the impact of Jesus' words cannot be underestimated: "The highest among you must bear himself like the youngest, the chief of you like a servant. For who is greater - the one who sits at table or the servant who waits on him? Surely the one who sits at table. Yet here I am among you like a servant" (Luke 22:26,27).

Jesus, however, does not restrict his use of 'diakonia' to service at table or caring for the bodily needs of others. His fundamental concern is with living for others (Mk.9:35; 10:43-45; Mt.20:26-28). The spirit and manner of this 'diakonia' which Jesus gives both by precept and by example is that of a completely personal service. Moreover a man becomes a disciple of Jesus in so far as he attempts to serve his fellow man. This is an essential element in being a disciple. Thus there can be no suggestions of pride, greed or self-assertiveness. There can be no possibility of office, among the followers of Jesus, which is based upon power. "So they came to Capernaum; and when he was indoors, he asked them, 'what were you arguing about on the way?' They were silent because on the way they had been discussing who was the greatest. He sat down, called the Twelve, and said to them, 'If anyone wants to be first, he must make himself last of all and servant of all'" (Mk.9:32-35). In the next chapter of the same gospel Jesus further says "You know that in the world the recognised rulers lord it over their subjects, and their greatest men make them feel the weight of authority. That is not the way with you; among you, whoever wants to be great must be your servant, and whoever wants to be first must

must be the willing slave of all. For even the Son of Man did not come to be served but to serve, and to give up his life as a ransom for many" (Mk.10:42-45).

The important thing here is not that the over-ambitious shall be punished by having to do menial jobs, nor that those who want to rise in the hierarchy must first do menial tasks. On the contrary, it is the service itself which is the very basis of discipleship. As Manson puts it, "In the Kingdom of God service is not a stepping-stone to nobility: it is nobility, the only kind of nobility that is recognised".⁽¹⁾ It is difficult to reconcile this conception of ministry with that which often prevails in the Church today. Daniel Jenkins in speaking of the Pope puts it thus, "how can the claim to the infallible interpretation of dogma and the pomp and splendour which surround his person and his office succeed in expressing the central Gospel paradox of the King who came incognito in the form of a servant and still exists as such except to the eye of faith?"⁽²⁾ But it is not only Catholicism which is guilty of masking the servant conception of ministry with pomp and ceremony. The problem exists in all denominations where office is exalted to the extent that there is a denial of the New Testament message. This is not to say that such offices should not exist but simply to point out the dangers inherent in them. Reid sums the problem up in this way, "there is extraordinary difficulty in discharging high office in the diaconal spirit of our Lord; but this is no argument against there being high office".⁽³⁾

1. Manson, 1948, op.cit., p.27.

2. D. Jenkins, The Gift of Ministry, Faber and Faber Ltd., London, 1947, p.29.

3. Reid, op.cit., p.4.

The prime argument for their being no ecclesiastical office as such is because of the remarkable fact that the New Testament does not use such vocabulary. It speaks without hesitation of the office and functions of the secular power and the Old Testament priesthood, but the word most often used in a Christian context is 'diakonia'. There is, however, in Pauline theology a concept which embraces the essence of every ecclesiastical ministry and function, namely, the concept of 'charisma'. The importance of this concept can be seen from the fact, which Käsemann says "we can establish with the maximum degree of historical certainty"⁽¹⁾ that Paul was the first to use this word in a technical sense and to introduce into the language of theology. The emergence of this term suggests that a new relation between the ministerial office and the community was coming into being, and Paul could only express this by means of a new terminology.

'Charismata' exist only to the extent that they are all related to the one charisma which is the gift of God and is 'eternal life in Christ Jesus our Lord' (Rom.6:23). One can only have 'charis' (power) to the extent to which it "seizes hold of us and to which the lordship of Christ acting through it brings us into the captivity of his service".⁽²⁾ Thus in 1 Cor.12:4ff 'diakonia' is interchangeable with 'charisma'. The gift must move one to action and it is this action or service which is the outward manifestation of the inner 'charisma'. But 'charismata' can be misused, as in Corinth.

1. Ernst Käsemann, Essays on New Testament Themes, SCM Press, London, 1964, p.64.

2. *ibid.* p.65.

According to 2 Cor. 11:13 there can even be false apostles. Such spirits must be tested, and Paul, in the context of ecclesiastical order and authority, gives his solution in 1 Cor.14. For him the test of a genuine 'charisma' lies not in the fact that something supernatural has happened but in the use which is made of it. A 'charisma' can only be authenticated by the service which issues from it. This service must be in the service of Christ and 'edify' the community. Within the community there is a diversity of 'Charismata' and they all constitute the body of Christ. "A body is not one single organ, but many" (1 Cor.12:14). Moreover this diversity does not, or should not, lead to the disintegration of the body but just the opposite, make true unity possible. If all are endowed with the same gifts, superfluity is the result but if all have different gifts, mutual services should be the result. The same chapter also warns that not too much prominence should be given to some members so that others are overshadowed and reduced to silence. There is room only for the domination of Christ. This unity of the body under Christ comes into existence through baptism (1 Cor.12:13, Gal.3:27) but it is a unity which is actualised in the act of 'agape', of service.

In 1 Cor.12:28 Paul recognises a whole series of 'charismata', ranging from Apostles, prophets and teachers to miracle-workers, those who speak in tongues and those having the gift of healing. To this list also there could be added those who give charity and help to those in distress (Rom.12:8) and the widows of 1 Tim.5:9ff. It is important to notice that it is not only the more outstanding services



that count as charismatic. This is demonstrated by Paul's use of such expressions as 'he dealt out to us' followed by a catalogue of gifts (Rom.12:3ff), 'each one must order his life according to the gift the Lord has granted him' (1 Cor.7:17) and 'everyone has the gift the Lord has granted Him, one this gift and another that' (1 Cor.7:7). Therefore whatever is mentioned in the same context as these expressions, for example, the condition of circumcised or uncircumcised, of free man or slave, must also be counted as 'charisma'. The scope of the concept becomes even wider in the last mentioned reference (1 Cor.7:7) because here, marriage and virginity are introduced as 'charismata'. The same pattern occurs in Gal.3:28 with the addition of 'male and female' and is further widened in Col.3:11. The point is, as previously noted, that a genuine 'charisma' lies not in the fact of its existence but in the use to which it is put. The conditions of being male or female, or being involved in family life and relationships, of being sexually committed or virgin, of standing under or outside the Torah, are not in themselves charismatic but they can become so 'in Christ'.

Since each has received his 'charisma' from God there is obviously bound to be some kind of differentiation within the Church. On the presupposition that God gives to every man, Käsemann says "ecclesiastical egalitarianism is thus ruled out of court. God does not repeat himself when he acts, and there can be no mass production of grace. There is a differentiation in the divine generosity..., equality is not for Paul a principle of Church order".⁽¹⁾ This does not mean that anyone can say to his brother 'I do not need you' (1 Cor.12:21), on the contrary, all need each other.

1. *ibid.*, p.76.

Furthermore, no one goes away empty, nor does anyone receive too much. In so far as the Church understands itself as "the dynamic unity of charismata and of those endowed with them",⁽¹⁾ where all members act in a complementary fashion it involves, of necessity, the collapse of a model of the minister who tries to exhibit all the 'charismata' and to be an expert in every field.

For Paul then, because all Christians have been baptised, they are all 'office bearers', they each have a special 'charisma' and therefore a special responsibility. No individual possessor of a 'charisma' has a special prerogative over against other members of the Body of Christ. All are bearers of the Word of God and contribute to the building up of the community. Even the Apostle, as Paul continually emphasises, is only one charismatic among many, though he may be the most important. There is a considerable measure of agreement among scholars that in the early Church all were office-bearers, and therefore, in a sense, none were. However, to go further than this and to try and extract some kind of ecclesiastical order from the New Testament is notoriously difficult. A classic example of this is the way scholars have argued over the placing of a comma in Eph.4:11-12. "And these were his (Christ's) gifts: some to be apostles, some prophets, some evangelists, some pastors and teachers, to equip God's people for work in his service to the building up of the Body of Christ". Note that in this reading from the New English Bible there is no comma after 'people'. There is, however, a comma in the King James and the Revised Standard Version. Thus we have "...for the equipment of the saints,

1. *ibid.*, p.70.

for work of the ministry, for building up the body of Christ". The word 'saints' means simply the 'people', that is, the members of the church. The difference is crucial for, in the former, the task of pastors and preachers becomes that of equipping God's people and building up the body of Christ, but in the latter their task is not specified. Is it any wonder that even theologically, the minister's role is somewhat confused? K  ng puts the problem more lucidly, "Without doubt, the identity crisis which affects many Parish priests, chaplains and even bishops, is primarily the result of the fact that, to tell the truth, no one any longer knows what a 'priest' or a bishop is, and for what reason he is a 'priest' or a bishop."⁽¹⁾

It is tempting to take the above lists in Eph.4 and 1 Cor.12 as normative for the diversity of New Testament ministries, but other ministries are mentioned elsewhere in the New Testament and, indeed, it is highly probable that there were local variations. This fact has not deterred people from attempting to trace the origin of every kind of church order within the New Testament. The result, of course, depends on one's initial prejudices. Thus Kirk was able to compile a book and give a learned account of the Apostolic Ministry as found in the New Testament and as the only basis, therefore, on which today's ministry can be founded.⁽²⁾ On the other hand, Manson gives cogent arguments as to why this should not be the case.⁽³⁾ He feels that apostolicity is a quality that belongs to the church rather than to any particular form of ministry. The moral of the exercise is,

1. K  ng, op.cit., 1972, p.52.
2. Kirk, 1946, op.cit.
3. Manson, 1948, op.cit.

as Manson says, "the futility of thinking that every question in the church can be answered by grubbing about in the New Testament and the Apostolic Fathers in a vain search for regulations and precedents, which either never existed, or if they did, are now lost beyond recovery".⁽¹⁾ He gives the practice of Infant Baptism as another example of the way in which we can look in vain to the Church of the Apostolic Age for precedents to justify the practice.

Macquarrie is in agreement with this conclusion. "The 'quest' for the historical ministry, if one may coin the phrase, is as hopeless as the quest for the historical Jesus".⁽²⁾ He maintains that to seek to establish a definite ministerial structure as typical of the whole of the primitive church is wasted labour. In flippant mood, Reid concurs, "God, if He has not provided foolproof conditions for an apostolic succession, certainly seems to have provided foolproof conditions for a continual succession of theologians who fumble about in the resultant obscurity."⁽³⁾ Hanson refers to the search for a ministerial pattern in the New Testament as a "wild goose chase". "There is no single form or pattern of ministry exclusively authorised for the church by the New Testament... the only approximation to permanent officials are the Twelve, and even here it may be quite misleading to describe them as 'officials'."⁽⁴⁾ Carey writes that too much time has already been spent "in the vain attempt to find in the New Testament conclusive evidence for any one type of ministry".⁽⁵⁾

1. *ibid.*, p.87.
2. J. Macquarrie, Principles of Christian Theology, SCM Press, London, 1966, p.383.
3. Reid, *op.cit.*, p.37.
4. R.P.C. Hanson, Groundwork for Unity, SPCK, London, 1971, p.17.
5. Kenneth Carey (ed). The Historic Episcopate, Dacre Press, London, p.6.

Thus, New Testament scholars are agreed on at least one thing. Disappointing and negative though it might appear, the point of agreement is that the facts of the biblical record concerning the ministry lead to ambiguous interpretations.

At first blush it may seem surprising that the only point of agreement is such a negative conclusion. However, on further reflection, the surprise is not so great. The church, after all is a dynamic entity and should, therefore, be in a continual process of flux and change. The further confession of Christians is that Christ is present within His church and continues to guide it with His Spirit. To believe in this and then to turn to the early church as the only court of appeal by which to judge present practices seems to have a flavour of bad logic. Even if there had been an 'original' pattern of ministry and this could be discovered, what would it mean? Probably very little, simply because in its early days the church, by definition, was undergoing a period of rapid formation. Changes in institutional form were obviously necessary as the church developed from being a revolutionary movement within Judaism to becoming a settled, world-wide community. The church is a living organism and therefore it is not possible simply to return to the New Testament times and say whatever is found there must be binding forever; and that anything that is at present within the life and organisation of the church which cannot be shown to have existed in the Apostolic Age has no right to exist at all. The more positive aspects of New Testament scholarship on the ministry on which there is generally agreement is firstly the general concept of 'service' by which all ministries are judged, and secondly, the idea that there is in the New Testament a diversity and flexibility of ministry which has now become unfamiliar.

An Excursion into Church History

Not only is it difficult, if not nigh impossible, to establish a scriptural norm for the ministry, it is also difficult to do so from a study of Church History. It is generally assumed that the present pattern of ministry has been inherited unchanged from the past. The evidence brought forward in chapter one indicates that the minister of today has a very different role to that of his Medieval and Reformation predecessors. In Medieval times the parish priest was the personal chaplain of a feudal lord and his house. It was only gradually that he became a parson (persona) of the parish, the representative of the Catholic Church within a small geographical area. As a result of the Reformation his role became somewhat changed. Although still acting more or less within the same area, he no longer thought of himself as the agent of a universal organisation, more did he become a minister of the Word of God. He became a pastor and prophet to a particular people. Today parish boundaries have become blurred and parish responsibility means very little, particularly in urban conurbations. It might be thought that if a particular office carries the same name as formerly, then the function would be very similar. This is not the case. For example Kirk gives the variety of connotations with which the term 'bishop' has been accredited over the years. "English bishops...have been in turn feudal barons, Tudor civil servants, Whip landed proprietors, Victorian parliamentarians."⁽¹⁾ The process of secularisation has been felt even at the episcopal level. The bishop of today is no longer a minister of the Crown, a great landowner, or a politician. His work lies within the sphere of the church. This is but one example.

1. Kirk, op.cit., p.47

A more detailed study of Church History would throw up a host of illustrations which would show how the ministerial role has changed.

This brief excursion into the realm of history has shown that it is difficult to justify a particular form of ministry on the grounds of tradition, although it does provide additional evidence for the scriptural idea of flexibility. History might support the conclusion that it is difficult for churches to exist, and certainly to prosper without ministers, but there is no reason to assume that those forms which have served the church well in the past, will continue to do so and also operate well in a changing situation. Indeed, the old forms have not always proved to be the right ones. Thus the conclusion must be drawn that neither from a study of scripture nor from a glimpse into Church History can a definite form of ministry be discovered. The situation is, however, not quite as hopeless as it seems to appear. The one concept that has been discovered is that of flexibility. A brief glance into the course of Church History, but more particularly an examination of the New Testament has suggested such a plurality and differentiation of functions that it may be wrong to talk of the ministry. The flexibility of service delineated in 1 Cor. 12 and Eph. 4 is today being manifested in the development of specialised ministries. A closer look at these ministries is therefore suggested. More importantly, an examination of those developments will help to define the task of the ministerial role because it is, in fact, these very ministries that are providing a challenge to all previous traditional conceptions of the ministry. Consequently, the remainder of this chapter is devoted to a discussion of the various forms of ministry which are, at present, beginning to evolve. These ministries shall be

examined in the light of the New Testament concept of 'service'. By such means, another step towards a theological formulation of the role of the minister will have been taken.

Specialised Ministries.

The very word 'specialised' carries unfortunate connotations. On one hand, the use of this word can easily lead to the assumption that the parish minister is somehow inferior to the more 'specialised' brethren, that is they are a body of men with skills and expertise above that of the 'amateur', parochial clergy. On the other hand, there are those who would say that the parochial ministry is the basic pattern for all clergy and specialised clergy are simply an extension of the parochial ministry into other areas. It is necessary to affirm at the outset therefore that these ideas could not be further from the truth. Every effort should be made to deny that specialised ministers are in any way better than their parochial counterparts or 'vice versa', and to assert the New Testament doctrine that one member of the Body cannot be superior to other members. Nor should it be thought that it is a case of jumping on the 'specialised band-waggon'. It is quite obvious, that although the parish ministry may pass through many various changes, it will remain the basic pattern for the ministry for the foreseeable future. Although parish boundaries may be altered and parishes restructured, there is no way round the fact that many ministers must employ their talents on a geographical basis and meet families in their homes. A report of the Church of Scotland affirms this very point. "We believe that the parochial ministry still remains the basic pattern of the ministry, since only in that way can the church fulfill its pastoral responsibility to all the people."⁽¹⁾

1. Report to the General Assembly of the Church of Scotland 1969, p.717ff.

All references to similar reports are abbreviated to Report to G.A. for the appropriate year.

The same report, however, goes on to suggest that ecclesiastical structures in the past have been far too rigid and that there is now urgent need for greater flexibility. This being the case, new forms of ministry should be seen not as a luxury but as a necessity for the continuance of the church's witness in the modern world. Thus, in a way which does not deny the basic format of the parochial ministry a theological justification for specialised ministries is attained. The New Testament is clear that ministry involves men exercising a variety of gifts all working in harmony for the Body of Christ. A ministry confined to one particular mode of expression could not give adequate credence to this concept. Those who fail to appreciate the value of specialised ministries rob the Church of excellent work and witness and frustrate those who have been given such gifts.

The case for specialised ministries can be made out not only on the grounds of arguments adduced from scripture but also on the basis of a critique of the contemporary scene. There has been a realisation of the fact that not only is the church rapidly losing contact with large numbers of people, it is also having the greatest difficulty keeping in touch with important areas of life. It is now little more than a commonplace to assert that the parish is no longer the unit which expresses community. People may sleep in one parish, spend their leisure time in another and work in yet another. The place of work or relaxation may afford a greater sense of community than where the home happens to be based. Many people can be reached only if the church penetrates these other areas of life. Further, technology, education, the arts, mass media and the world of entertainment, all have increasing influence on our lives and it is lamentable, if the church is not going to voice its opinion on these forces which shape our lives. To be able to perform this role effectively, and hence to win the respect of 'modern man',

the church must encourage some clergy to become specialists in one field or another. This is not to say that the parish minister should not also have an important function in some of these spheres but it is asking far too much of one man that he should be actively involved in all the different 'worlds' that his parishioners might inhabit. Neither is it to deny that the Christian layman has an important role to play in these spheres of life but this is a complicated problem; that of the relation between the clergy and the laity and it is dealt with in detail in the next chapter. Suffice it to say at present that there are many who feel, rightly or wrongly, that only when the church commits itself through its professional clergy, is it seen to be committed to any appreciable extent.

It is important to realise that the positive reasons just outlined provide the main incentive for men to leave the parochial ministry and enter some kind of specialisation. One could easily jump to the conclusion that ministers go into this kind of work because of a general disillusionment with parish work. A desire to be free of the shackles of too much church administration and an endless round of business meetings appears to provide ideal motivation for a change of role. This, in practice, has not proved to be the main reason. In a recent publication the Church of England provided the results of a questionnaire which sought to determine the nature of the motivation behind the development of specialised ministries.⁽¹⁾ The following figures are a useful sample.

| | |
|--|-----|
| Q. Did you enter your present form of ministry | |
| a. because you were critical of the parochial system as it operates today? | 8 |
| b. because you felt attracted to new work? | 254 |
| c. for BOTH the above reasons? | 98 |

1. Specialised Ministries, The Report of a Working Party of the Ministry Committee of the Advisory Council for the Church's Ministry on priests in specialised work, Church Information Office, London 1971, p.29

Those clergy answering in categories (a) and (b) were then asked to tick a list of reasons in order of their importance. The results showed that priority was given to the following reasons: - because I felt the job I am involved in needed doing; because I felt a strong vocation to this work; because I had training or particular skills which pointed to this area; because I have a personality and temperament more suited to this kind of work. Hence the report comes to the conclusion that "the overwhelming evidence of the figures in the tables is that the principal reason for entering a specialised ministry is positive, rather than negative, and is not related for most men to some kind of disillusionment with parochial life".⁽¹⁾ Of course, it could be argued that all the respondents were rationalising their decision to leave parish life. Not only would this be difficult to discover, it is also highly unlikely that a sample of 254 men would all use this particular defence mechanism to resolve their subconscious conflicts. Furthermore, the vast majority of all those answering the questionnaire thought that parochial life was 'very important'.⁽²⁾

Q. Do you consider that previous parochial experience before entering a specialised ministry is

| | |
|---------------------|-----|
| a. very important? | 238 |
| b. quite important? | 108 |
| c. not important? | 32 |

Thus it will be noted that specialist ministries are growing not only because scriptural support can be adduced in favour of them but also because a hard look at the contemporary scene provides many positive reasons in favour of them. The question which must now be considered is whether all specialised ministers

1. *ibid.* p.30

2. *ibid.* p.76

merit the same kind of positive approach. Can they all be lumped together under the one term 'specialist'? Traditionally, of course, the major denominations have recognised certain specialised ministries for a number of years, for example, chaplains to the forces, chaplains to hospitals, and chaplains to Universities and Polytechnic Colleges. These appointments are usually sponsored by various church departments. On the other hand, there are those ministers who are employed by secular agencies, for example, a Local Authority, an Education Authority, a University, a Council of Social Services, the B.B.C. and so on. In addition, there are those jobs which require the holder to be ordained, e.g. some ecumenical appointments with the British and World Councils of Churches and the British Foreign Bible Society. To this category could also be added those appointed as professors and lecturers in Divinity in Universities and Colleges of Further Education. In the main, this category consists of non-parochial clergymen who are paid primarily for exercising their ministry. There is, however, another category which includes such people as probation officers, child care officers, teachers, community development workers and so on. These are ministers who are paid primarily for doing a secular job but who also seek to exercise a ministry through that job.⁽¹⁾ It is, incidentally, this latter category which has raised the most questions with regard to the nature of ordination and hence, the relation of the ordained ministry to the laity.

The reaction of the various denominations to these developments has been, perhaps not surprisingly, rather tentative. The Church of Scotland have recently discussed the problem of whether men who take up secular appointments should retain their status as ministers.⁽²⁾ The present position is that ministers may be invited to demit their status if, in the judgement of their presbytery, the appointment they are taking up, is "in no way connected with their status and training". However, only

1. An interesting article explaining how the worker-priest movement is extending beyond the professions is given in The Guardian, "Blue Collar Priests", January 4, 1974.

2. Reports to the G.A. 1972, p.15

very occasionally is status voluntarily relinquished. "The basic weakness of the present position (in addition to the problems it poses for discipline) is that it allows the status of ministers to persons who at best can exercise only partially the functions of the ministry to which they are ordained". Such men cannot "bear rule to the flock", share in "passing on the ministry to others" or take part in the business of the Courts of the Church. These are functions which this Church of Scotland Report finds are integral to ordination. It is at this precise point where it can be observed how specialised ministries are forcing the issue and requiring a more adequate doctrine of the ministry.

The Methodist Church talks of sector ministries and, in considering an initial application from an ordained minister for a ministry in the sectors, gives, among other things, particular attention to:

- a. "The rightness of the appointment for a full and proper exercise of the calling of an ordained minister.
- b. The minister's personal qualifications for the appointment
- c. The minister's readiness to accept the discipline of the Standing Orders of the Methodist Church".⁽¹⁾

The importance of the issues can also be seen in the fact that they have warranted a special paper by the Methodist Home Mission Department.⁽²⁾

The Anglican Church has also been aware of a blurring of traditional categories realising that it is virtually impossible to categorise neatly all the non-parochial forms of ministry that a man may exercise. For example the distinction between a priest in a specialised ministry and a priest worker is frequently not clear. "A priest who is a full-time social worker is doing work also done by a layman, and is being paid

1. Minutes and Yearbook of the Methodist Conference
1972, p.60

2. Patterns of Ministry in the Methodist Church, eds. W. Walker Lee and B. Arthur Shaw, Home Mission Occasional Paper No. 20, 1972.

for that work. But at the same time, this work is also his ministry, and it cannot be seen purely as secular work. Similarly, a priest may work in a university or a college of education. He may teach history or science, and may involve himself in no clerical activities of any kind. But he may, on the other hand, combine his teaching with the chaplaincy of the institution, with being attached to the staff of a local church, or with both. The possible permutations are endless".⁽¹⁾

Clearly then these denominations are all struggling with the latest developments and keeping a watchful eye on possible future trends. It would not be helpful to add to the amount of research that has already gone into the publications already cited. Indeed, it presents a somewhat daunting prospect to contribute something which has not already been said. However, it is of great relevance to attempt to bring to bear on the various ministries, be they specialised, experimental, exploratory or traditional, the biblical insights already gained. It should be noted that the task of establishing the criteria for the effectiveness of a particular minister, is a completely different problem and one which will be dealt with in a later chapter. The concern at the moment is with trying to establish a biblical rationale by which particular forms of ministry can be gauged.

Service as the criteria for Christian ministry

The over-riding principle in the New Testament texts concerned with ministry, apart from flexibility, has been that of 'service'. Consequently, of any ministry alleged to be Christian, it must be ascertained whether this idea of service pervades. This concept will be examined under the three headings of: service of the church, service of the world, and service of the individual, realising of course, that these three areas overlap and intertwine considerably.

1. Specialised Ministries, op.cit., p.11.

Service of the church

To talk of serving the church is not necessarily to imply that a ministry should become purely ecclesial or that a minister should become totally embedded in the administration and the organisations of the church as an institution. It is something far more basic than that. It is to ensure that a ministry is not carried out in total isolation from the rest of the Body for if that was the case, there would be a distinct danger of it becoming a purely private and individual venture. The idea of isolation from the main-stream activities of the church has already been mentioned. Specialised ministries, in particular, seem prone to this danger. That can only be deplored. The biblical record witnesses to the fact that although there are many ministries, there is but one Spirit and one Body. All must participate in the building up of that Body into a fellowship of love. The church should be enriched by a mutual sharing of specialised and neighbourhood ministries. In practical terms, this might mean the setting up of team ministries whereby each member of the team with his particular charisma complements the other members, be they clerical or lay members. Incidentally, Mackie feels that it is only by the "mutual subordination of team members to each other...that the whole dimension of service in Christian ministry is to be understood."⁽¹⁾

With regard to 'isolation', John Robinson in a slightly different context, brings out a similar point when he distinguishes between a 'radical' and a 'revolutionary'.⁽²⁾ The revolutionary is outside the structure and looks for its collapse but the radical has his roots within the structure. "The radical goes to the roots of his own tradition. He must love it: he must weep over Jerusalem, even if he has to pronounce its doom".⁽³⁾

1. Steven G. Mackie, Patterns of Ministry, Collins, London, 1969, p.35
2. John A.T. Robinson, The New Reformation, SCM Press, London, p.79
3. *ibid.* p.79

Any 'new re-formation' that is to come in the church, must come about through evolution rather than revolution. "The Church... is the organic life of a Body deeply rooted in the process of history..., to be realistic, we must begin where we are."⁽¹⁾ Although in a different context, the affirmation here is that very little is to be gained from cutting oneself off from the main Body and getting out on a limb. It is essential therefore for all ministries to be seen as part of a wider sphere. This is especially true of specialised ministries, although it can happen that a parochial ministry becomes so insular and introspective that wider issues are neglected.

Of even more significance is that the ministry, as implied above, can only be understood in the light of the nature of the church. Further, as Manson cogently argues, "the nature of the church can only be adequately understood in the light of the Old Testament conception of the Remnant as perfectly realised in Jesus".⁽²⁾ This leads to the doctrine of the church as the Body of Christ but, more particularly, to the idea of the church's ministry as the continuation of the Messianic Ministry. Jesus' ministry is the only essential ministry of the church, all other ministries are dependent on His. Anthony Hanson develops a similar theme. "The ministry is originally the Church 'in nucleo', the faithful Remnant whose task is to gather others and lead them also in carrying on the ministry of the Messiah".⁽³⁾ According to his view, the New Testament writers make no clear distinction between 'the ministry' on the one hand and 'the church' on the other. The one merges into the other. MacQuarrie puts it this way, "The church and its ministry are equally primordial, the ministry belonging to the very structure of the church".⁽⁴⁾ The Apostles were not over against the church, they were the first

1. *ibid.* p.79

2. Manson, *op.cit.*, 1948, p.31

3. Anthony Hanson, The Pioneer Ministry, SCM Press London 1961, pp.154ff

4. MacQuarrie, *op.cit.* p.379

church, and hence "the Church is apostolic in so far as it carries out the task which the apostolic Remnant carried out, proclaims the redemptive acts of God in history, witnesses to the prophesy fulfilled, lives out the self-emptying ministry of the Christ in the world".⁽¹⁾ Thus envisaged, the ministry is the nucleus or focus of the church and hence any ministry must somehow demonstrate this relationship. This is what is meant by saying that every ministry must demonstrate its 'service' of the church.

Service of the world

The second aspect of service is that of service to society. This aspect is most clearly seen in the specialised ministries, although it goes without saying that all ministries should have some kind of perspective on the world and should attempt to maintain a dialogue with the local community. It is simply that within a specialised ministry there is usually created a special environment which leads to the kind of opportunities which are not present in the parish. Almost by definition the person acting within a specialised ministry is in a situation different to that of the parish priest because of his specialised orientation. Whether he be in the armed forces, schools, hospitals or industry, the requirement is that he comes to terms with the special problems that arise in the special circumstances. The main task is to understand the life and purpose of that area of life, to offer insights within that situation and to find ways in which the church can serve there. In similar vein, the parochial clergyman must have insights into the life of the local community and into residential life and seek ways in which the church may serve there.

There is always the temptation for the church that it should exist purely for itself or for its members, and yet it is only when it manifests the life of servanthood and suffering is it

1. Hanson, op.cit. pp.154ff

true to the New Testament record. In as much as the minister is the focus of the life of the church, it is his function to stimulate the creation of a community of which Christ is the centre and to discern the deeds of Christ within a community. As an aid to discerning the deeds of Christ, Colin Williams takes up the notion of 'sign'. The Son of Man himself was a 'sign' to 'this generation', a sign of the Kingdom, of what God was doing in its midst, and all his 'works' pointed to this.⁽¹⁾ So, in our age, "where we see the promise of the dividing walls of hostility being broken down; where we see the promise of widening participation in the open community of the New Humanity; where we see the drive towards the opening of the creative possibilities of life to those formerly excluded; there we see the presence of Christ working out his purpose; and the call of Christ for the presence of his followers. We are to read the 'signs of the times'; we are to ask for the gifts of the Spirit which will enable us to discern the presence of God in the events of history and will enable us to be witnesses who by word and deed seek to bring the world to a recognition of its living Lord".⁽²⁾ Where these things are happening in the secular world, there should the church be represented. Each ministry has to allow itself to "take...shape around His servant presence in the world".⁽³⁾

This field of service to the world brings to mind the words of the Apostle Paul who made himself 'everyman's servant' (1 Cor. 9:19). Of equal importance, however, is the fact that Paul felt himself called to be a 'light to the Gentiles' (Acts 13:47) and under compulsion to 'proclaim him among the Gentiles' (Gal. 1:16). The two commissions given by Jesus to the Apostles are also relevant in this context. The first

1. Luke 11:30

2. Colin W. Williams, What in the World, Epworth Press, London 1965, p.62

3. *ibid.* p.46.

commission is outlined in Mark 3:14 and contains the injunction to preach, "whom he would send out to proclaim the Gospel, with a commission to drive out devils". The second commission is given in Matthew 28:19, contains the injunction to teach, and exhorts the eleven disciples to 'make all nations my disciples... and teach them to observe all that I have commanded you.'

One cannot really separate these Apostolic functions of preaching (kerygma) and teaching (didache), but they will be treated as separate functions in order to provide a framework for further discussion. Moreover, it would be relatively easy to draw a dichotomy between the church and the secular world and say that preaching is confined to the church and that teaching is confined to the secular world. More however might be gained by reversing this emphasis. Rather than say that preaching is restricted to the domain of the parish priest and is 'what happens in the church on Sundays', it should be asserted that the specialised ministries are given opportunities for mission, and for discharging the Apostolic task and proclaiming the Gospel in ways that are not always open to the parish clergyman. It is in the specialised areas and sectors of life previously mentioned that there is a chance to minister to people who are outside the realm of the church. On the other hand, rather than saying that teaching is the sole domain of the secular world, it should also be affirmed that there is a great need for teaching in the church. This has been well brought out in a recent book 'The strange silence of the Bible in the Church'.⁽¹⁾ The task to the church of teaching and 'edifying' the congregation cannot be overestimated. Thus included in the concepts of service to the world and service of the church are the twin apostolic functions of preaching and teaching.

1. James D. Smart, The Strange Silence of the Bible in Church, SCM Press, London, 1970.

With regard to the function of being a servant in the world, the idea of the servant 'presence' has been briefly referred to. To think of Christian presence as simply a kind of relationship with people where neither work nor actions are involved is to be misleading. As Mackie says, "presence is creative: it is a form of witness...presence is not an alternative to preaching; it provides the context, the living link, within which alone preaching can be meaningful. The Christian who is present is seeking to create the conditions for dialogue. Presence is provocative, it requires a response. As such it is the most effective form of evangelism".⁽¹⁾

Mackie seems to overstate his case in saying that Christian presence is the 'most effective form of evangelism', but Colin Williams endorses the positive evaluation of the concept. He recognises that mission is first of all "being-there", a "servant presence in love on behalf of Christ". After speaking of the life of Jesus in terms of "His identification with man, his humility, his form as a servant, his freedom, his interest in those who were cast out of society for either good or bad reasons", Williams uses the word 'presence' to describe this way of life.⁽²⁾ "It does not mean that we are simply there; it tries to describe the adventure of being there in the name of Christ, often anonymously, listening before we speak, hoping that men will recognise Jesus for what he is and stay where they are involved in the fierce fight against all that dehumanises, ready to act against demonic powers, to identify with the outcast, merciless in ridiculing modern idols and new myths".⁽³⁾ In this creative sense presence means firstly witness and secondly engagement in the structures of society, and thus it is seen to be far removed from the passive connotations with which it is attributed in common usage.

1. Mackie, op.cit. p.50

2. Colin Williams, Faith in a Secular Age, Collins Fontana, London 1966, p.12 footnote

3. Colin Williams, *ibid.*

Service of the individual

It might appear from the foregoing that service of the church and service in the world are ends in themselves. Up to a point this is true. However, presupposed is the obvious fact that the church and society is made up of individuals. Any ministry cannot be so concerned with abstract things like structures and forces that the importance of the individual is lost. Nor can the importance of the individual take such significance that the structures and forces which shape his life as an individual before God are ignored. The Anglican Working Party on 'Specialised Ministries' puts the problem thus, "balanced ministry, whatever form it takes, will therefore be concerned both with the individual and with the world in which he lives. It is unfortunate that this balance is sometimes lost, and where this happens, serious harm can result to the church's work."⁽¹⁾ This imbalance can happen in all areas of the church's various ministries. For example, an industrial chaplain may take the view that it is individual lives that need to be changed, only when this happens will industry be changed to any significant degree. Another chaplain may devote his time to reforming structures, the trade unions, wage policies and so on. Both these views distort the Gospel. One cannot minister to individuals without being concerned with the system within which they are working. Neither can one be constantly trying to redeem society without being aware that it is individuals who make up that society. "A ministry which fails to work both for the salvation of the individual and the world in which he lives will fall short of being a full Christian ministry".⁽²⁾

Thus emerges the third area of service which every ministry should fulfill, that of service or concern for the individual. Traditionally, this concern for the individual has cast the clergy-

1. Specialised Ministries, op.cit. p.96

2. *ibid.* p.97

man in the role of a pastor, yet, tradition or not, it is a role which must be fulfilled if a ministry is to be authentically Christian. Moreover, in this sense, the ministry is just as important today as it ever was, for life in the present world seeks to minimise the status of the individual and 'loses' man in vast housing schemes and impersonal industrial complexes. It is not necessary to look very far to find biblical justification for the importance of the individual. The parables of the lost sheep, the lost son and the lost coin, all envisage the human being as a unique individual who is valued by his creator, and who, because of this relationship, may enjoy an eternal life. This notion of uniqueness, however, can be arrived at by a completely different route, namely by a determination of the meaning of 'soul'.

The traditional religious conception of the human being has been that of a body, a mind and an immortal soul. In the light of advances over the last 100 years, in the fields of genetics, physics, biochemistry, psychology and social observation, can such a trichotomy be sustained? John Hick, in a short monograph entitled 'Biology and the Soul' has presented many of the issues involved in a lucid manner.⁽¹⁾ The main problem revolves round the fact that although psychologists are agreed that man's constitutional make-up, his mind and body are the product of heredity and the environment, it is not easy to fit the soul into such a pattern. To say that the soul "must form the inner core of individuality, the unique personal essence of a human being";⁽²⁾ is to postulate a soul without content. All souls, on this reckoning, would therefore be alike, and the only means of differentiation between individuals would be on account of our bodies. Thus soul becomes an unnecessary concept. To say that souls are in some way infused by God and therefore since they are, "special divine creations

1. John Hick, Biology and the Soul, CUP, 1972

2. *ibid.*, p.10

they must be the bearers of some at least of the distinctive characteristics of the individual" ⁽¹⁾ is also not very helpful. This is to imply that some of man's make-up is innate but not inherited, in other words, certain qualities are possessed which have not been inherited from parents but have been implanted by God. Darlington gives a long list of characteristics to which there is an important genetic contribution and thus shows how the limits of the soul are being pared away by the geneticists. ⁽²⁾ In some way "we must bracket inheritance and environment together as jointly constituting the soul's world". ⁽³⁾ In addition, Hick contends that the soul cannot be thought of as the locus of our personal and moral freedom for "we should then identify the soul with certain fundamental dispositional characteristics - presumably our basic moral and religious attitudes... which operate in worshipping, in valuing, in making ethical choices, and in adopting purposes and selecting ends." ⁽⁴⁾ Although it cannot be proved that a whole range of human behaviour can be accounted for by genetic or environmental factors, nevertheless, it certainly seems as though they do. For example, there is a good deal of evidence which shows the correlation between early childhood experiences, parental attitudes and so on, and later moral behaviour. The classic study in this field has been Piaget's 'The Moral Judgement of the Child' but there have been a number of more recent studies which corroborate some of his findings and which show the overwhelming importance of situational factors. ⁽⁵⁾ Hence there is no necessity to postulate a soul which is comprised of ethical genes or innate ethical attitudes. Unfortunately, as Hick admits, the claim that one man differs from another in his moral and spiritual attitudes because of basic dispositions implanted by God at conception cannot be falsified or verified. Conse-

1. *ibid.*, p.11

2. C. D. Darlington, Genetics and Man, George Allen and Unwin Ltd., London, 1964, p.241

3. Hick, *op.cit.* p.13

4. *ibid.* p.14

5. J. Piaget, The Moral Judgement of the Child, Routledge and Kegan Paul Ltd., 1932, More recent references given in: Kurt Danziger, Socialization, Penguin, 1971, Ch.7. (Penguin Books Ltd., Middlesex).

quently, such a hypothesis is not very fruitful. It is, moreover, theologically unsound to contend that God is really at work behind the genetic process and is divinely favouring one particular arrangement of chromosomes out of the astronomical number of possibilities. Such a theory would imply that God is the author of evil as well as good.

Having said all this, the conclusion could easily be that 'we have no need of the soul hypothesis'. This is not the case. All that need be done is to refrain from using the word as a spiritual substance or entity. Hick discusses the use of the word in such phrases as 'save our souls', 'you have no soul', 'soul-destroying' and 'soul food' and comes to the conclusion that the primary meaning of the word has a 'valuational connotation'. This may well be its "primary meaning within human communication, and metaphysical theories of the soul are secondary, as speculative or mythological ways of affirming the unique value of the individual human person".⁽¹⁾ Accordingly, by this different route the original statement can be affirmed concerning the uniqueness of each individual. The church through its ministries should seek to save souls, but the souls to be saved are simply people and not some mysterious religious entity attached to them. "The myth of the soul expresses a faith in the intrinsic value of the human individual as an end in himself".⁽²⁾ Thus the soul is no longer envisaged as an entity brought into being by a special act of divine creation in contradistinction to the body which has been produced by natural processes. The soul is a divine creation but only in the sense that the body is, that is, through the processes of evolution. This analysis enables one to affirm the 'God-dimension' in man without dodging the issues which contemporary research throw up. Furthermore, such a solution exists alongside the Biblical insight that analytically man is nothing but dust.

1. Hick, op.cit. p.23.

2. ibid. p.23

From a psychological point of view Maslow talks about the need for each individual to attain 'self-actualisation'.⁽¹⁾ If an individual is not doing what he is fitted for, restlessness and discontentment will develop. "A musician must make music, an artist must paint, a poet must write, if he is to be ultimately at peace with himself. What a man can be he must be."⁽²⁾ Thus man has the need to become what he is capable of becoming, that is, "to become actualised in what he is potentially."⁽³⁾ Of course, such a secondary need as this only appears in consciousness when the more primary and basic biological needs have been fulfilled. From a Christian point of view, the belief is that each individual has been created in the image of God. The Christian hope is that each man will, in the fullness of time, fulfill his potentialities and become more fully human in a society expressing mutual love. Jones and Wesson, for example, talk of Jesus' "concern for the wholeness of man, not some mysterious spiritual part of him."⁽⁴⁾ "Jesus takes individual human beings seriously, and invests them with a stature not found elsewhere, because he proclaims that God loves them".⁽⁵⁾ Thus it is of the very essence of the ministry, to the extent that all ministries are derivative from Christ's, to realise the sacredness of the human personality and the inalienable rights of the individual. When this is done, each person will not simply remain in the image of God but develop into the finite likeness of God. He will thus have actualised the potential that was in him at creation.

Precisely when the work of the ministry is viewed in this way, is it possible to see how such categories as specialist and parochial ministries can be misleading. It has been very tempting in the past to emphasise this distinction by drawing an

1. A.H. Maslow, Motivation and Personality, Harper and Brothers, New York, 1954, p.91

2. *ibid.*

3. *ibid.* p.92

4. Richard G. Jones and Anthony J. Wesson, Towards a Radical Church, Epworth Press, London 1970, p.33

5. *ibid.*

analogy with the medical profession with its division between 'specialists' and 'general practioners'. Such an analogy is misconceived. As indicated above, both specialised and parochial clergy seek to minister to the whole man. Mackie puts it thus "specialist ministers are not like medical specialists; their concern is not with one part of the soul - but with the whole man!"⁽¹⁾ If a medical analogy is required, it would be between, say, army and university doctors, each practising general medicine but oriented towards the needs of a particular group. Of course, such difficulties would not arise if it were not for the unfortunate nomenclature. Instead of talking about specialised ministries it might be better to adopt the methodist practice, already mentioned, and talk of sector ministers. That is, ministers who work in particular sectors of life, politics, education, commerce, industry, hospitals, leisure and so on. On this basis the parish minister is also a sector minister, his particular sector being the neighbourhood. Conceptualised in this way, it becomes easier to conceive of ministers crossing sector boundaries. As previously stated, the 'specialised' minister, in the past, has been in grave danger of isolation from other ministers in general, and from the work of the parish sector in particular. There must be a cross-fertilisation of experiences and ideas between all forms of ministry. Indeed, it might well happen, and frequently does, that a minister would want to transfer from one sector to another. Whilst this remains a live possibility it follows that there must be a large amount of training which all ministers must have in common. This is not to deny that a sector minister requires a certain amount of specialist training, and this includes the parish minister, it is simply to affirm that all ministries, of whatever form, must have a nucleus of common activities. The further implication is that all candidates for the ministry must be selected on a similar basis and not, in the first instance, with a particular

1. Mackie, op.cit. p.33

form of ministry in view. This however, is a matter of great relevance and is dealt with at length in chapter five.

It has been the contention of this chapter that this nucleus of common activities revolves round the concept of service. This in turn, can be subdivided into service of the church, service in the world and service or concern for others. None of these three subdivisions are exclusive but each one is confounded with the other two. This theme has been developed on the basis of New Testament insights. In the final analysis a minister dare not forget that his ministry is based on Christ's who himself 'took the form of a servant'. However, ambiguity could arise from the fact that the minister could serve people or he could serve God. Here again, though, there is no mutual exclusion, both functions need to be fulfilled. Phenix puts it thus, "it is the essence of the Christian concept of ministry to affirm both...and to hold the two in dynamic tension. Ideally, the minister is at one and the same time a servant of God and a servant of the people. He fulfills his service to God by helping people in need, and he best serves the people by remaining faithful to the sovereign God."⁽¹⁾

Thus far, the ministry has been described purely in terms of function. What does the minister do? He serves. He serves with all the ramifications that words like 'diakonia' and 'agape' entail. Naturally, this kind of service implies a certain amount of knowledge. One cannot, for example, exercise Christian presence in any creative, provocative way without having some kind of theological awareness. Nor can one teach and proclaim the gospel without the necessary grounding in the fundamental principles of the Christian faith. That the minister must know certain things has been implied in the discussion on service. Hence the situation has been arrived at where two of the three

1. Philip R. Phenix, 'A Functional Approach to the Understanding of Ministry', Theological Education IV, Autumn 1967, p.529

things mentioned in chapter one in connection with the ministerial role have been examined, namely what a minister does and what he knows. Now it could be very well argued, and, indeed, repeatedly is, that this kind of work and this kind of knowledge could quite easily be performed and acquired by the lay men and women of the church. Why then do we need full-time clergy-men at all? In fact, surely the lay person is often in a better position to exercise a valid ministry than his full-time clerical counterpart. Are clergymen then an unnecessary economic burden? It is questions such as these which lead on to the third factor mentioned in chapter one, namely, what a clergyman is. There can be no easy answer to this deceptively simple question for it also raises the question of ordination, the role of the lay person in relation to the cleric, and, also, the nature of the 'call' to the full-time ministry. Since detailed examination is required, the next chapter is devoted to these complex issues.

CHAPTER 3

THE PRIESTHOOD OF ALL BELIEVERS

Before plunging headlong into the doctrine of the priesthood of all believers, it is necessary to recall a discovery made in the previous chapter. This concerns the use of the word 'priest' in the New Testament. The finding was that the word is never applied to the priests of an order. On the contrary, in the first place it is used to denote Christ Himself, and in the second place, it is applied to all Christians.

Firstly, in the New Testament priesthood belongs to Jesus Christ alone.⁽¹⁾ He is the unique high priest and mediator between God and all men, and all men who believe in Him have immediate access to God through Him. "Through Jesus" the faithful are to offer sacrifices (Heb. 13:15). The idea of sacrifice, however, has undergone a radical change. No longer are sacrifices made by men through their own strength, but through the mediation of Christ; no longer are they sacrifices of atonement since nothing can be added to the atoning sacrifice of Christ; no longer are they the offering of external gifts but the offering of oneself. Sacrifices are now sacrifices "of praise" for such "are the sacrifices which God approves". (Heb. 13:16) In this completely new sense all believers have a priestly function, through Christ the one high priest and mediator. Küng summarises the situation thus "the abolition of a special priestly caste and its replacement by the priesthood of the one new and eternal high priest has as its strange and yet logical consequence the fact that all believers share in a universal priesthood".⁽²⁾

1. Heb. 5:6; 8:4; 10:21.

2. Küng, The Church, op. cit. p.370

The idea that all believers share in a priesthood is also found in the New Testament.⁽¹⁾ This is the second usage of the term for priest, namely, where it is applied to all Christians. This universal priesthood of the believer, or, as it is usually designated, the priesthood of all believers, was one of the great proclamations of the Reformation. At that time the need for such an affirmation was understandable because of the total domination of the Church by the clergy and the utter subjugation of its members. Unfortunately, although the phrase 'the priesthood of all believers' has been acclaimed as "the decisive formula of all non-episcopal Christendom"⁽²⁾ it must be said that with the possible exception of Presbyterianism, this new conception of the church did not result in any lasting difference to the ecclesiastical scene. The new doctrine of the church, the ministry and the place of the congregation remained a statement of principle which was hardly realised. Kraemer lists a number of possible reasons why this was the case and comes to the conclusion that the doctrine to the present day "rather fulfils the role of a flag than of an energizing, vital principle".⁽³⁾ On the other hand, Kirk is anxious to point out an ambiguity which he feels is inherent within the phrase itself. He says it may mean "the priesthood of all believers considered corporately - that is, the priesthood of the 'church' or 'congregation'", or it "may mean the priesthood of each believer considered by himself".⁽⁴⁾

The latter meaning tends to lead to such thinking as 'I do not need anybody to stand between myself and God' and denies any corporate meaning of the church. Kirk puts the case more strongly by saying that the individual denies to his minister "all specifically sacramental functions. But the ministry of the sacraments

1. 1 Peter 2:5, 9: Rev. 1:6; 5:10; 20:6.

2. Kirk, op.cit., p.48

3. Hendrik Kraemer, A Theology of the Laity, Lutterworth Press London, 1958, p.63ff.

4. Kirk, op.cit., p.48f

is...an essential part of the 'shaliach' commission".⁽¹⁾ Certainly Kirk is correct in pointing out the dangers in such individualistic interpretations. It is, in fact, a danger which Torrance is also aware of. Torrance says that the "expression 'the priesthood of all believers' is an unfortunate one as it carries with it a ruinous individualism".⁽²⁾ Kirk, however, tends to overstate his case. In any event this individualistic meaning attributed to the phrase can be refuted on other grounds without claiming that it erodes the nature of the clergyman's role. The main argument is that the word 'priest' in the New Testament is never applied to the individual believer. As noted above the word in this form could only apply to Christ Himself. The Biblical view of the 'royal priesthood' belongs to the body of Christian believers as a whole. Rather like the word 'saints', 'priest' is applied to the whole membership of the church. This is the former meaning of the ambiguity highlighted by Kirk.

"That there is a deep truth embedded in this meaning", Kirk does not deny but even here he finds difficulties.⁽³⁾ The major problem arises because he can see a tension between the priesthood of all believers and the apostolic or 'shaliach' functions. In short, Kirk is worried lest the doctrine lead to the supposition that these functions have been given to the church and the church can then "distribute those functions to its ministers to discharge".⁽⁴⁾ Understandably, since he is writing from within the Anglican tradition, Kirk is concerned to prove that these functions are transmitted "not by way of the church", but by way of the apostolic line of descent". Thus it becomes difficult for Kirk to appreciate what the priesthood of all believers can mean either corporately or individually. Certainly it seems that the difficulties of Kirk are largely self-

1. *ibid.*

2. T.F. Torrance, Royal Priesthood, Oliver & Boyd Ltd., Edinburgh & London, 1955, p.35n. (Scottish Journal of Theology Occasional Papers No. 3)

3. Kirk, *op.cit.*, p.48

4. *ibid.*

inflicted rather than within the concept itself. Furthermore, it is very difficult to deny the corporate nature of the priesthood on Biblical grounds. Torrance puts it this way, "because the church is formed by One Spirit into One Body with Christ, the participation of the church in the ministry of Christ, is primarily corporate".⁽¹⁾ Torrance thus conceives of the ministry of the church as referring "primarily to the royal priesthood which pertains to the whole membership of Christ's Body."⁽²⁾ Robinson adopts exactly the same view. "All that is said of the ministry in the New Testament is said not of individuals nor of some apostolic college or 'essential ministry' but of the whole Body, whatever the differentiation of function within it. This follows because the whole life of Christ is given to the church to be possessed 'in solidum': the Spirit, the New Life, the Priesthood, everything belongs to each only as it belongs to all."⁽³⁾ Robinson then goes on to show how this idea of corporateness is expressed in the Pauline conception of the Body, a concept which was discussed in the previous chapter.

Although there is a certain consensus of opinion which affirms the corporate meaning of the priesthood of all believers there are reasons for believing that this concept may not be a good starting point for a discussion of the laity. Although, as noted above, the phrase represents good Biblical doctrine, nevertheless it has been conditioned by the historical situation in which it was developed so much so that in Kraemer's words, "it has acquired more and more an individualistic accent, wholly alien and even contrary to the Biblical notion which is 'the priesthood of the whole church'".⁽⁴⁾ The great cry of protest made by the reformers against a church ruled by priestcraft and more recently adopted as a rallying cry for the Free Churches

1. Torrance, op.cit., p.35
2. ibid.
3. J.A.T. Robinson in The Historic Episcopate, ed. Kenneth M. Carey, Dacre Press; A. & C. Black Ltd., London, 1954, p.14
4. Kraemer, op.cit. p.94

has been distorted to anything from "the priesthood of no believer whatsoever" to the "non-priesthood of all believers".⁽¹⁾ As soon as this happens, of course, there is a very real danger not only of rejecting a priestly order within the church but also of rejecting any kind of ministerial order whatsoever. Do ministers then become simply laymen who have lost their amateur status? Or is the minister the full-time professional paid to do what other members of the congregation are incapable of doing for themselves? Or are ministers an 'order' within the church. Clearly the idea of the priesthood of all believers has raised more problems than it has solved and, consequently, another approach is called for.

The Whole People of God

A great deal of attention has been paid, in the past, to the nature of the ordained ministry and its role within the church. The assumption has been that the church only consists of clerics, that its laymen and women do not have any particular function within the scheme of things and certainly they do not have any special problems.⁽²⁾ This tendency towards clericalism Barry feels is "one of the worst disasters to have befallen the church... the clericalist theory of the church is incompatible both with the New Testament and with any theology that is truly Christian".⁽³⁾ Stott agrees. "What clericalism always does...is at least to obscure and at worst to annul the essential oneness of the people of God."⁽⁴⁾ This state of affairs is slowly being corrected.

1. Manson, 1958, op.cit., p.40
2. Kathleen Bliss, We the People, SCM Press Ltd., London 1963, p.72 reckons that 99.5% of the Church consists of the laity. She goes on to say that "in the Church" too often means "in the government of the Church". To be continually telling the laity that they are "in the Church" is to "make it more difficult to convince them that they are, with the clergy, the Church".
3. F. R. Barry, Asking the Right Questions, Church & Ministry, Hodder & Stoughton, 1960, p.82
4. John R.W. Stott, One People, Falcon Books, London, 1969, p.19

The church in recent times has been marked not only by the liturgical, ecumenical and charismatic movements but also by the general quickening of the laity. There has been a kind of thawing of 'God's frozen people',⁽¹⁾ as though the ideas and principles of the Reformation are, at last, being taken seriously and the responsibility and ministry that every Christian has to exercise has been discovered. Indeed Paul feels that the role the laity is being asked to play by the ordained ministry "constitutes the religious revolution of the twentieth century".⁽²⁾ Such phrases as 'the vocation of the laity', 'the use of the laity', 'lay witness' and 'the rediscovery of the laity' have now been in vogue for a number of years. Although such sentiments are highly commendable they are, in a sense, unfortunate since they might convey the impression that up to this point in time all laymen in the church have been completely silent. Hence, before proceeding, it will be helpful to glance at some historical precedents.

In 1963, as an enterprise of the Department on the Laity of the World Council of Churches, Stephen Neill and Hans Ruedi Weber produced a collection of essays on 'The Layman in Christian history'.⁽³⁾ This publication contains a monumental amount of information on the life and witness of the lay membership of the church. The period covered by the essays is from "the Ancient Church" right up to "the rediscovery of the laity in the ecumenical movement". This book, if nothing else, is testimony to the moving devotion of countless numbers of 'ordinary' Christians who have sought to witness to the life of Jesus, and thus careful thought is needed before any claims to a re-discovery of the laity are made. In fact, the editors declare that "the layman who reads the book may be both surprised and encouraged to find that almost everything that we are doing today has its precedents in

1. The title of a book by Mark Gibbs and T. Ralph Morton, Fontana Book, London, 1964.

2. L. Paul, 1964, op.cit., p.92

3. Stephen Neill and Hans-Ruedi Weber, (Eds.), The Layman in Christian History, SCM Press Ltd., London, 1963.

the past, and that in every age the ingenuity and devotion of laymen have been exercised in countless ways in the service of the church".⁽¹⁾ It is certainly salutary to be reminded that theologians of the calibre of Tertullian, Cyprian, and Augustine were "by their whole education and long 'secular' career, laymen".⁽²⁾ The latter two, Kraemer feels, became bishops "so to speak by surprise".⁽³⁾ The reason why one tends to forget such things is undoubtedly because their position as Church Fathers puts them indisputably into the category of theological and thus the fact that they are laymen tends to be overlooked.

The Reformation itself tended to be a movement of lay people, the most conspicuous example being John Calvin. His famous '*Christianae religionis Institutio*', is the work of a layman and not a theological schoolman or member of the clergy. Furthermore, Calvin made a place for the layman in his presbyterian pattern of church government; but more of that anon. Moving rapidly on to the eighteenth century one finds there "a vast quantity of spiritual energy channelled mainly though not exclusively through laymen."⁽⁴⁾ One obvious example of this is the Methodist revival which depended heavily upon the work of laymen and which "began as early as the seventeen-forties and forms a link in an almost unbroken chain of lay endeavour stretching back to the religious societies of the reigns of William III and Anne".⁽⁵⁾ The Methodist revival is but one example of the striking contribution of lay people during this time. Such was the general activity that Sykes has been led to write that "the eighteenth century witnessed a steady and progressive laicisation of religion. Hostile critics have preferred to describe the process as the secularisation of the

1. *ibid.* p.14

2. Kraemer, *op.cit.*, p.20

3. *ibid*

4. Neill and Weber, *op.cit.* p.216

5. *ibid.* p.217

Church; but it may be contended that the laicisation of religion is a more accurate phrase...the laity not only deemed themselves a proper and necessary part of the organisation of the Christian Church, but acted upon that persuasion with vigour and conviction.⁽¹⁾ More recently the lay impetus within the church has expressed itself through the ecumenical movement, a movement which as Bliss says "never could have developed as it did and when it did but for two laymen, John R. Mott and J.H. Oldham."⁽²⁾ To present more than this thumbnail sketch of the work of Christian laymen through the course of the centuries is completely outwith the scope of this discourse. Nevertheless sufficient should have been said to indicate that the lay person, in the past, has been far from passive, indeed, often quite the reverse.

Certainly the reverse is true in churches that have come under the influence of the Calvinistic Reformers. In particular the Presbyterian system of church government allows scope for lay participation. This can be seen most clearly in the Church of Scotland where the Presbyterian system has been adopted in its fullness. For every parish the minister is assisted by a group of ruling elders who are responsible, with him, for the discipline of the church. Furthermore the laity, through the elders, have a place on every level of the church's administration right up to the General Assembly itself.⁽³⁾ The Assembly consists of representative ministers and elders, in equal numbers from the whole church, chosen normally by rota on a Presbytery basis. Thus, in

1. Norman Sykes, Church and State in England in the Eighteenth Century, CUP, 1934, p.379.

2. Bliss, op.cit. p.40

3. The government of the church by General Assembly, Synods, Presbyteries and Kirk Sessions in accordance with the provisions of Andrew Melville's 'Second Book of Discipline' was accepted by the church in 1581. In theory there is nothing in the law of the Church of Scotland to prevent a layman being Moderator of the General Assembly but there are practical difficulties in view of the fact that an ordained minister presides over the lower Courts of the Church. See Reports to G.A. 1963, p.379

theory, the layman is able to influence the life of the church by cultivating a sense of responsibility and participating in great decisions. This allowance for the active involvement by laymen in the affairs of the church has led Meinhold to say that it is a feat that has "rarely been equalled under other systems of Church government".⁽¹⁾ For example the Anglican Church has only recently woken up to the fact that the laity are there at all.⁽²⁾ But today, in all discussions on the laity an important distinction is beginning to arise and in this, the Church of Scotland is no exception. Whereas in the past the layman was often thought of as merely an instrument of evangelisation and thus a kind of agent acting on behalf of the church, the present trend is to see the task of Christians, whether clerical or lay, as not doing something for the church but rather to be the church. This is a theological distinction of some importance and is what is really meant by such slogans as the 'rediscovery of the laity'. This new insight has emanated mainly from a fresh look at the Biblical record.

The Greek word 'laos' is used in two ways in the New Testament. In the first place 'laos' seems to mean no more than 'ochlos', crowd. That is, it is used in a very general way to mean 'men, women and children'. In the second place the word is used in the phrase 'laos tou theou', the people of God. This is the more important meaning for it stresses the corporate significance of the word. Both in the New Testament and in the Old the 'laos' are the people whom God has called to be His chosen people. There is no suggestion that any particular group of people, for example, priests, are the subject of special revela-

1. Stephen Neill in Neill and Weber, op.cit. p.201
2. In 1953 the Church Assembly debated the issue of what has become known as synodical government, by which is meant participation of bishops, clergy, and laity in decision making. Rules for the Representation of the Laity was passed in 1956. An account of these measures is given in Michael Elliott-Binns, The Layman and His Church, Church Information Office, Westminster, 1970.

tions, on the contrary, all Christians belong to the 'people of God'. As was pointed out in chapter two, although there are differences of gifts and tasks to fulfil within the early church, there was no distinction between a group called the clergy and a group called laity. As Kraemer puts it, "all members of Church are 'laikoi', and only on this basis can they get other, more specific qualifications".⁽¹⁾

A similar conclusion can be reached by studying the Biblical use of the word 'clerus', which is translated in English by 'clergy'. The original Greek meaning was 'lot' or 'share' and the taking over of the term 'clerus' to apply to all office-holders in the church was to overlook the fact that the word in the New Testament "cannot be identified at all with a share in the office of the Church".⁽²⁾ In fact, the first letter of Peter (5:2f) suggests that 'clerus' refers to a community as being a share allotted to an elder. Küng cites further examples and eventually comes to the conclusion that "the particular 'share' (clerus) of the Lord is precisely not just the clergy, but the whole people of God."⁽³⁾ In other words the church is made up of all believers and all believers are priests and clergy. This is a conclusion which other writers have reached. Robinson says "the two words clerus (clergy) and laos (laity) appear in the New Testament, but, strange to say, they denote the same people, not different people."⁽⁴⁾ In corroboration he quotes Lightfoot and sums the situation up in the concise formula "all Christians are God's laity (laos) and all are God's clergy (clerus)".⁽⁵⁾ Johnson concurs, "we have forgotten that in the New Testament the words 'clergy'

1. Kraemer, op.cit. p.49

2. Küng, The Church, op.cit. p.386.

3. *ibid.* p.387.

4. Robinson, W. Completing the Reformation. The Doctrine of the Priesthood of all Believers, 1955, p.17

5. *ibid.* p.20

(cleros) and 'laity' (laos) describe the same persons. The clergy are those who share the 'inheritance' or those who are 'in Christ' or within the church - and this means everyone. The laity are 'the people of God', or those who are 'in Christ' or within the church - and this means everyone too. Those whom we commonly call 'clergymen' are laymen....and those whom we commonly call 'laymen' are clergymen".⁽¹⁾

Semantic subtleties like this appear to be unnecessarily confusing. Quite clearly, it is an illusion to think that simply because the Greek derivations of certain words have been discovered, all one need do is return to these original meanings and, in the twinkling of an eye, all distinctions between clergy and laity will disappear. Such distinctions have been manifest for centuries. Indeed it is apparent that they began to appear in the very earliest days of the church. In the first place, the early church seems to have taken over the meaning of the word 'lay' from its usage in civil life. When used in this way the word for 'layman' (laikos), a word which, incidentally does not occur in the New Testament, means one of the uneducated masses. Thus, instead of the laity being the people of God they became ignorant, uncultured ones. The Latin Fathers often used the word 'plebs'. This deplorable development should be seen in the light of the misuse of the word (clerus). Küng feels that the idea of a limited office of the ministry was developed from Acts 1:17 and 26.⁽²⁾ In the latter text the word 'clerus' is used with its original meaning of 'lot'. A vacancy had been caused by the death of Judas and so the Eleven "drew lots and the lot fell on Matthias". From this original sense the word took on the more general notion of a share which is allotted to someone, thus, in Acts 1:17, Judas

1. R.C. Johnson (Ed.), The Church and its Changing Ministry, Office of the General Assembly of the United Presbyterian Church in the USA, 1961, p.26

2. Küng, The Church, op.cit. p.385.

"had his place in the ministry".⁽¹⁾ Küng interprets this as Judas having "his share in the apostolic ministry as something allotted to him, not something which he had earned for himself".⁽²⁾ From this beginning, the meaning of the word was gradually distorted until it referred to all holders of ecclesiastical office. By such means, a tension arose which was aggravated by the former gradually assuming their own dress, privileges, duties (celibacy, breviary etc.) and their own (Latin) culture and their own (Latin) liturgy. The separation between clergy and laity probably reached its height in the Middle Ages when, by and large, the clergy were the educated, literate class and the laity were the illiterate masses.⁽³⁾

Whatever the historical reasons for these developments, it is quite apparent that the clergy-laity distinction is deeply embedded within the religious consciousness of many countries, although the rift is not so apparent in Scotland because of its Calvinistic tradition. The whole differentiation is implied in the phrases 'sacred ministry' and 'holy' orders, or 'going into the church' or 'entering the ministry' or hoping to become an ordained minister. The underlying assumption is that one cannot exercise a real ministry or indeed be really in the church unless one enters the clergy. Thus the lay person becomes someone who is unqualified to speak or judge, someone who is an amateur, who does not understand, who is not an expert. On this reckoning the clergy become the doers and the laity the spectators. If they agree with what their minister does, they will 'back him up' or 'support him in his work' but if they disagree, they prefer to let him get on with it because 'it's his show'. The priest has the supreme ministry and the holy calling and it is simply the task of the congregation to aid

1. The RSV has "was allotted his share in this ministry".
2. Küng, The Church, op.cit. p.385
3. See for example: Christopher N.L. Brooke in Neill and Weber, op.cit. p.111ff.

and abet him. This state of affairs has been caricatured in the following manner:-

| | |
|------------------------|-------------------------------|
| the clergy teach | the laity learn |
| preach | listen |
| administer sacraments | receive them |
| exercise pastoral care | are cared for. ⁽¹⁾ |

In this way, a structure of the ministry has been inherited which may have been more appropriate for an earlier period in church history but which now seems theologically dubious. It might be assumed that this criticism could not be levelled at the Church of Scotland, yet, Kennedy, writing as an ordained minister in that church writes, "very largely in many congregations the brunt of...work is borne by what the minister and a few devoted members can do. That may be Presbyterianism today. It is far from being Presbyterianism at its best: and we know it".⁽²⁾ A few years before Henderson recognised in speaking of elders that "the cooperation of many is rendered impossible, because in so many cases Presbytery and committee meetings are held at hours which are only suitable for laymen who have retired from business".⁽³⁾ With regard to worship Slack writes "it is today a paradoxical fact that the church which most radically rejected a priestly ministry is content to have the whole of the people's offering of worship of God, save for hymns, psalms and the Lord's Prayer, made by the minister".⁽⁴⁾

Thus, the Church of Scotland, in spite of measures which allow for lay involvement in the courts of the church, can also be accused of not arousing the obligations of the laity. Indeed, Kennedy remarks that "nothing less than a spiritual revolution

1. Ordained Ministry Today, The Report of a Working Party of the Ministry Committee of the Advisory Council for the Church's Ministry, Church Information Office, Westminster, 1969, p.14
2. John Kennedy, Presbyterian Authority and Discipline, The Saint Andrew Press, Edinburgh, 1960, p.94
3. G.D.Henderson, The Burning Bush, Saint Andrew Press, Edinburgh, 1957, p.215
4. K. Slack, The British Churches Today, SCM, London 1970 (2nd Ed.) p.89.

is needed in the church to transfer the pastor centred, largely receptive, inorganic congregations into living centres of community in which all have their responsible share."⁽¹⁾ Thus, instead of a dynamic church in which there are a diversity of lay ministries, there is simply an order of clergy which does things for a receptive or passive laity. There is nothing in the Bible to suggest that this dichotomy should exist, in fact, quite the reverse is the case. Hanson says "if we are to understand what the New Testament has to tell us about the nature of the ministry, we must drop once and for all the popular notion about the clergy, the notion that the clergy are a special group or corporation marked out by the fact that they are empowered or permitted to perform certain actions which laity are not permitted to perform".⁽²⁾ As the discussion above showed, such a distinction between the clergy and the laity is quite alien to the New Testament.

Of course, it is one thing to return to the Bible and attempt to gain insights from there but it is quite another thing to apply those insights. Even though the precise derivations of the words for 'laity' and 'clergy' can be shown, does this help when the words have quite obviously developed different connotations today as a result of historical conditioning? The answer must be that, although it is obviously impossible to neglect and be uninfluenced by the effect of the past on the present, nevertheless, it is only by returning anew to the Biblical texts that fresh insights begin to emerge. These insights in themselves carry far reaching implications when one reflects on the church as 'the whole people of God'. By following these implications through it will be seen how the role of the lay person begins to adopt a different slant and how this, in turn, affects the role definition of the ordained minister. Before engaging on this discussion, however,

1. *ibid.* p.76.

2. A.T. Hanson in David M. Paton (Ed.), New Forms of Ministry, WCC, Commission on World Mission and Evangelism, Research Pamphlets, No.12, 1965, p.17

it will be helpful to define more closely what is meant by a layman. The reason for this is that the word today can have three distinct meanings.

Three Types of Layman

Firstly, there is that group of people who work full-time for the church. Neill calls these people those who live 'of the gospel' as opposed to those who live "of the world".⁽¹⁾ The view has been held in the church through the ages that one who is engaged in the service of the Gospel should be set free from the necessity of making a living in 'secular' work. Indeed, Paul expressed the same principle, "those who preach the Gospel should earn their living by the Gospel." (1 Cor. 9: 14) This group of people has always exceeded the numbers of the fully ordained ministry. Through the centuries, monks, nuns, friars, and lay sisters have served the church. Of course, some of them have been ordained but the majority have been laymen. Many missionaries today are lay people who are supported entirely by the generous aid of congregations. A number of catechists, evangelists, teachers and administrators, whilst not ordained to any specific ministry are dependant on the church for their livelihood and are supposed to give their undivided attention to the service of the church. Indeed, one could probably extend the list to choir masters, sextons and janitors whose work, while less overtly spiritual, nevertheless has often been found to be essential for the efficient organisation of a congregation. All these people are living in and from the church and hence their thinking is bound to have an ecclesiastical flavour, they are part of the organisation of the church. It is, incidentally, this group which illustrates how the church finds it necessary "to develop a far richer variety of ministries than is suggested by the use of the singular 'ministry'".⁽²⁾

1. Neill in Neill and Weber, op.cit., p.16.

2. ibid. p.17

Secondly, there is a group of laymen who, although not working for the church in any full-time capacity, nevertheless have identified with it and made it virtually the centre of their existence. These are the men and women who form the backbone of many church committees and spend their time in the various church activities, be they financial, social or spiritual. Regrettably, the 'rediscovery of the laity', has often meant that more people should be recruited to this kind of work. Although this work is essential to the well-being of the church, the only result has more often than not been to turn themselves into "clericalised laymen", to use a phrase of Williams.⁽¹⁾ He goes on to say, "by concentrating their energies inside the church, the vision of their lay ministries in the world has been lost". Although this is true up to a point, one should also add that many of this group are happy to devote their time to the church because they feel uneasy when in the world. Neill is nearer the mark when he describes a "good churchman" as "someone who is not quite at home in the everyday world, who is a little censorious of its standards and is likely to be a disapproving rather than a welcoming visitor".⁽²⁾ Whilst not wishing to generalise and overstate the case, it must be said that this quotation contains a small grain of truth. The world for some of these people is nothing more than a place where one can learn a livelihood in order to be able to continue working within the ecclesiastical organisation.

Special mention must be made of the Presbyterian elder who fits best into this second group of lay person. The precise status of the ruling elder is difficult to define, since he is ordained to his office. Hence, it is possible not to group him with the laity and yet, on the other hand, he is not ordained

1. Colin W. Williams, Where in the World? Epworth Press, London 1965, p.81

2. Neill in Neill and Weber, op.cit., p.18

to the ministry of the Word and Sacraments. Further, he is not dependant on the church for his living, he has another secular calling in which the greater part of his time is spent. Perhaps the correct procedure is to regard him as a layman set apart for special functions within the church.⁽¹⁾ In fact, the nature of the office and the functions of the elder have been discussed at length in recent General Assemblies.⁽²⁾

Thirdly, in contradistinction to the previous two groups, there is the layman who really feels at home in the world. Although he is often aware of the tensions between the standards of the Gospel and the world he, notwithstanding, does not try to opt out of his responsibilities. The world is seen as God's creation and, as such, it is his genuine concern, for it stands in need of redemption. Furthermore, it is the place in which God is to be served. He might receive the necessary instruction and inspiration from the church but the real scene of the action, the real battlefield, the real encounter with men, is not the church but the world. Two well-known texts which are often quoted to corroborate this view are John 3:16 "God loved the world so much that He gave His only Son" and 2.Cor. 5:19 "God was in Christ reconciling the world unto Himself". This fundamental question of relationship between 'the church' and 'the world' cannot be dismissed lightly and hence, more attention will be devoted to it shortly. Neill also mentions three other challenges which present themselves to the Christian who seeks to come to terms with the world.⁽³⁾ There is the demand for "simple personal integrity" in all his doings. There is the fact that the Christian is called always "to regard himself as the servant of society, and to estimate the quality of his work as service".

1. In many ways the office of the Presbyterian elder is similar to that of the Methodist Local Preacher.
2. Reports to G.A. 1963, p.757ff; 1967 p.230ff
3. Neill in Neill and Weber, op.cit. p.22ff.

Finally, on a much deeper level, he is challenged to "think out the Christian significance of his work".

It would be wrong to categorise these three 'types' of laymen too rigidly but nevertheless, for sake of discussion it is helpful to do so. The first two 'types' have obviously had a vital role to play in the past. Their work, witness and service has been of paramount importance for the well-being of the church. Moreover, it is obvious that in the future they will continue to play a major part in the life of the church. This much is clear, and yet, it is the third category of lay person who is receiving the most attention in any mention of a 'rediscovery of the laity'. Interest in this group has been reawakened for three reasons. Firstly, interest has sprung from an analysis of the present structures and forces operative in society at large. Secondly, there is a fresh desire to take seriously the mission of the church. Thirdly, recent Biblical insights have raised far-reaching implications on what it might mean for the church to become the 'whole people of God'. The importance of these three areas suggests a study of each of them in turn.

Reasons for a renewed interest in the laity.

Firstly, interest has developed in the laity because the secularised world is now taken seriously. A picture of society was sketched out in chapter one specifically with the ordained ministry in mind and many of these findings are equally applicable to the laity. However, a little more needs to be said. On a purely practical level, problems and tensions arise for the committed Christian wherever he works and meets the community at large, for there, he finds himself, as a Christian, in a minority. All the laity have this in common. The layman is thus either pitied or ignored or simply regarded as a relic from the past. Undoubtedly, as Bliss remarks, "When he goes to Church that past

comes alive, he hears, speaks and sings its language with sincerity and it becomes for him a vehicle of eternal realities".⁽¹⁾ Nevertheless, worship often intensifies the problems rather than solves them, for too often the message is lost in the medium of traditional language and the lay person then has the difficult task of relating it to the facts and realities of his everyday life. Thus there can develop a discontinuity between the church as an institution and the rest of society. In common with other institutions and people, when under attack, the reaction of the church has been to enhance this discontinuity by going on the defensive. "The church has, to a large extent unconsciously, retreated within its own borders: it has become itself a world. How to break out again from isolation into communication with the world is becoming an urgent concern for many in the churches".⁽²⁾ It is the lay movement which is helping to break down this ghetto kind of mentality and seeking to be bearers of life in the world rather than refugees from it.

The relationship between the church and the world is a field of theological thinking which still bristles with unsolved problems. The question of what has traditionally been called the doctrine of 'the two realms' is raised and one is confronted by the extent to which the Kingdom of God can be realised in the kingdoms of men. Gibson Winter raises one of the major aspects of the world-church dichotomy in a discussion of 'piety' and 'servanthood' as motifs for the life of the church.⁽³⁾ 'Pietism' describes the church when it is preoccupied with private values, for example, emotional balance, the nurture of children and the reduction of Christianity to subjective feelings. This pietism is concentrated in the residential community. 'Servanthood' describes the church when it takes seriously the total life of

1. Bliss op.cit. p.30

2. ibid. p.17

3. Gibson Winter, The New Creation as Metropolis, The Macmillan Company, New York, 1963, p.12ff

the 'metropolis', and when it is preparing the laity to witness within the structures of society. "When servanthood is contrasted with pietism in the present day, the contrast is between churches that are engaged in the Metropolitan struggle through witnessing laity and churches that are insulated from the public struggle and preoccupied with the private values of residential community. There will be a piety appropriate to the servanthood of the laity in the metropolis, but it will be a very different kind of piety from that of the medieval churches or the frontier towns".⁽¹⁾ In other words, Gibson is not saying that pietism should be discarded altogether as a facet of the Christian life, more is he concerned with 'servanthood' as the primary motif and, having said that, with developing an appropriate piety. It is not a question of developing a piety appropriate to the metropolis because the kind of piety Winter has in mind simply emerges. "True piety emerges in the engagement of the church with the world. True piety is the subjective expression of the objective ministry of the church in the world".⁽²⁾ Thus, for Winter, a true piety is realised only when the churches become the "servanthood of the laity". In fact, he talks of the "servanthood of the laity" as a "new form of Western Christianity".⁽³⁾ Of course, there is a tension here between two opposing view points. There are those who would assert that the world has not changed in any fundamental sense and hence the churches can carry on with their business as usual although they may need to do it better than hitherto. On the other hand, there are those who adopt similar arguments to those of Winter. The world is such a radically different place than formerly, the only way the church can cope with the changes is to "consider the servanthood of the laity in this new society".⁽⁴⁾ For adherents of this latter view the servant church is crucial to a secularised

1. *ibid.*, p.20

2. *ibid.* p.25

3. *ibid.* p.7

4. *ibid.* p.33

world for only then is the church prevented from turning in upon itself and only then is it freed for the task of mission and proclamation. "Amid the disunity and secularism of the city, the church is the ministering servant of judgement and hope."⁽¹⁾

Whatever side of this church-world fence one stands on it is clear that no such arguments are present in the second reason for the renewed interest in the laity, namely, taking seriously the mission of the church. As the Anglican report 'Ordained Ministry Today' puts it "we are steadily moving into a situation in which we want to speak dynamically of diversities of lay ministry; a situation in which the whole church must engage itself afresh in mission".⁽²⁾ Such a statement stems from the realisation that the church is no longer co-terminous with society and hence, the church in the form of its lay people has the task of actually penetrating society. Bliss makes the point that the church does not cease to exist after the last hour of worship on a Sunday evening. The church is not non-existent at 11 o'clock on a Monday morning but "scattered in schools, offices, factories, homes, over a wide radius: and still it is the church".⁽³⁾

Talking about the laity no longer means talking about their gathering for worship and instruction rather does it mean considering their calling to be the church in the world. A doctrine of the church necessary for such an orientation needs to remember God's reaching out towards the world, a reaching out that was enacted in the Incarnation itself. Any doctrine which allows the church to lapse into self-regard, self-centredness and 'pietism' is not remaining faithful to this Biblical truth. There is the often quoted dictum that the church is one of the few organisations that does not exist for the benefit of its own members but for those who are outwith its organisation. Only by being world-centred does the church follow the divine example and, thus,

1. *ibid.* p.54

2. Ordained Ministry Today, *op.cit.*, p.14

3. Bliss, *op. cit.*, p.29

really becomes the church, the Body of Christ. Kraemer writes, "being church-centred, regarding the world of the church as the safe refuge from the world, is a betrayal of its nature and calling. Only by not being or not wanting to be an end in itself, the church arrives at being the church."⁽¹⁾ With such an orientation the church can once again adopt its Apostolic functions. Indeed, it is more than this. As many scholars have said, the church does not possess these functions, the missionary task is not an obligation of the church. On the contrary, the church is mission. In this sense, it does not have occasional missions as one of its occasional activities thereby suggesting that there are only certain times and places which are appropriate to missionary activity. "The Church is mission implies that it is in all times and all places the world-wide and local-near embrace of the world, in and to which it is sent."⁽²⁾ Thus, the missionary task is of the very essence of the church and should not therefore be thought of as simply fulfilling an obligation.

Not only is the church being challenged by contemporary views on mission but also by recent Biblical scholarship. An analysis of the derivation of the words 'laity' and 'clergy' indicated how the church is coming to be conceived of as the 'whole people of God'. It is this conception which provides the third means by which there is a renewed interest in the work of the laity. Let it be noted that this represents a considerable shift in emphasis. The church is not made up of the clergy any more than it is made up of the laity. On the contrary, both co-exist as the whole people of God. If the logic of this is accepted, then one cannot allow any definitions which seek to emphasise the difference between the ministry of the clergy and the ministry of the laity. This kind of distinction runs the danger of simply distinguishing between full- and part-timers. As Bliss rightly says, "both the

1. Kraemer, op.cit. p.130

2. ibid. p.132

ordained and the lay ministry are ministries in and to the world,
within the wholeness of the people of God."⁽¹⁾

At this point, Gibson Winter adopts a more extreme position. It is not sufficient for him to affirm that "the laity is not an administrative arm of hierarchy in the servant Church". He needs to go further and assert that "the laity is the Church in a secularised world."⁽²⁾ In this way, the position of the theological specialist becomes auxiliary to the ministry and the task of those who are ordained is not only celebrating the sacraments but also "to equip the Church in its witness and servanthood in the world".⁽³⁾ This picture of the ministry, Winter characterises thus, "the ministry is usually conceived today as the work of clergymen with auxiliary aids among the laity; ministry in the servant Church is the work of laity in the world with auxiliary help from theological specialists".⁽⁴⁾ But Winter goes further than this. He speaks of a servanthood of the laity "not as a nice addition to round out a professional ministry but as the ministry of the Church".⁽⁵⁾

Unfortunately, in endeavouring to overcome the idea that the clergy predominate in the church, Winter swings the pendulum too far in the opposite direction and is in danger of asserting the dominance of the laity over the clergy. Thus, instead of the clerical arrogance of former years one might run into lay arrogance, "we do the real work, you only train us for it". This apart, both lines of thought are totally opposed to the Biblical testimony. Dividing the church in this way is both debilitating and un-Biblical. Such thinking fails to recognise that Christian ministry is the ministry of the entire Body. There can be no distinction within the Body, except differences

1. Bliss, op.cit. p.121

2. Winter, op.cit. p.54

3. ibid. p.59

4. ibid.

5. ibid. p.33

in function. There can be no exceptions to this. Even the ordained minister must work in active partnership with those who are not so ordained. Indeed the ordained minister may well find himself working with lay people who are theologically more well trained and articulate than he is himself. Both the ministry of the laity and the ministry of the clergy are integral to the church's life and service. As Kraemer puts it, "all members of the 'ekklesia' have in principle the same calling, responsibility and dignity, have their part in the Apostolic and ministerial nature and calling of the Church".⁽¹⁾ Regrettably, contemporary usage often arrogates the term 'ministry' solely to the work of the religious professionals and, thus, the responsibility of the laity is pre-empted. The English language lacks the degree of subtlety which the Germans are able to produce in the words 'Dienst' and 'Amt'. The former applies to a ministry or service entrusted to every member of the church and the latter to an official ministry requiring some special rank like that of an ordained priest. English speaking theologians have either to specify who they are applying the word 'ministry' to or they must use some other kind of word like 'service' or 'servanthood'. It is this latter word, service ('diakona'), of which the ministry of the clergy and the ministry of the laity are both parts. The basic fact is that the church, the Body, the whole people of God is ministry ('diakonia') and it is this because it is correlated and rooted in Christ's ministry ('diakonia'). Only by such reasoning can the word 'ministry' be filled with more active and specific overtones. Moreover, the word 'lay' is used in a more positive sense, "not as negatively non-clergy, non-competent, but as positively witnessing members of the people of God, with a diversity of callings and of gifts".⁽²⁾

It needs to be said that, in many quarters of the church, the above discussion still remains at the level of theory and

1. Kraemer, op.cit., p.160

2. Ordained Ministry Today, op.cit. p.14

idealism. Quite clearly, ministry is usually taken to mean what a clergyman does in and for the religious organisation. More especially, it is highly debatable whether the laity really live in the world as the salt of the earth. Kraemer puts the problem in perspective with this quote, "I would even assert that the laity, generally speaking, feels itself spiritually powerless and illiterate as to its witness in that sector, which is the very place where most of its life is spent. This is the appalling problem, hidden by the fact that this laity, impotent and paralysed in the most strategic region of their life, are often faithful worshippers and do all kinds of service in the ordinary run of church life. The problem is still more appalling because the relevancy of the church, and what she represents in the modern world, is dependent on the conversion of this impotence and paralysis into a manifestation of power and spirit".⁽¹⁾

This is the magnitude of the problem lucidly stated and it is quite apart from the fact that the church, like any other institution, will always carry a certain number of passive 'passengers'. Nevertheless, "if the church is ever again to penetrate this alienated world and to claim it in the name of Christ, its only resources are in its convinced and converted laymen."⁽²⁾

This is the point at which the layman will have to come into his own in the very near future. The laity are an integral part of the world and it is only through them that the reality of the phrase the church is diakonia, is ministry, can be realised. This doctrine has to be manifested in all areas of secular life.

If this meaning of the church is rediscovered, and the signs are that it will be, then it throws into sharp relief the plight of the ordained minister. To carry the argument to its logical conclusions, there is no need for the ordained minister because the lay people, it seems, can exercise their ministry without

1. Kraemer, op.cit. p.37f.

2. Neill in Neill and Weber, op.cit. p.22

him. It is the laity who are becoming the representatives of the church in society. Further, although it is possible to encourage the growth of the specialised ministries among the clergy, it is clear that, if a diversity of ministries is going to proliferate at all, lay ministries of all kinds and at all levels are required. There are vast areas which the ordained ministry can never hope to penetrate, but the laity are already there and, what is more, they are there every day. Thus it seems the laity are doing better the job of the clergy. Indeed, there are those who say that the celebration of the Eucharist is not necessarily the prerogative of the ordained Ministry.⁽¹⁾ If the laity can carry out equally well all the tasks that are traditionally assigned to the ordained ministry, what then becomes of his work?

The task of the ordained Minister: a theoretical discussion.

In one respect, aspects of the work of the ordained minister have already been discussed in that they issued from the examination of specialised ministries in the previous chapter. The major premiss of that chapter was that a clergyman 'serves'. This service takes place in various ways and at various levels and it presupposes a certain amount of 'knowledge'. However, in another respect, the immediately preceding paragraphs on the role of the laity in the church have tended to blur the task of the clergyman. Basil Moss writes, "all this stress upon the sharing of ministry with the laity, and upon consultation with the laity, can only lead to a weaker and more woolly understanding of what the ordained ministry is".⁽²⁾ Although Moss himself believes that this fear is mistaken and "symptomatic of... clerical defensiveness"⁽³⁾ nevertheless one feels that it contains more than a grain of truth. Indeed, the idea that the

1. A.T. Hanson in Paton, op.cit. p.24

2. Basil S. Moss, Clergy Training Today, SPCK, London 1964, p.19

3. ibid.

laity can perform equally well the task of the clergy may be a factor contributing to the decline in numbers recruiting for the ordained ministry. Consequently it is salutary and chastening to probe for other aspects of the work of the clergy in relation to this new-found awareness of the laity.

Traditionally, the work of the clergy has been defined in terms of the 'ministry of the Word and Sacraments' and has assumed a mainly spiritual and pastoral character. This makes precise definition highly precarious. However, a report of the Church of Scotland lists among the primary responsibilities of the ordained minister, "the proclamation of the Gospel, the leading of corporate worship, the administration of the sacraments, the care and counselling of those in spiritual need and the training and leadership of Christian men and women in their work and mission".⁽¹⁾ These kinds of function have often been expressed under the rubric of prophet, priest and pastor, that is, the proclamation of the Word of God, the mediation of wholeness and healing and the care of the sick and needy, both in the community and in the congregation. In the light of the sociological discussion in chapter one, it is debatable whether these categories are appropriate for today. The community is indifferent to the Word of God whereas the congregation is no longer prepared to receive pronouncements from the pulpit as authoritative. Other specialists, for example, marriage guidance counsellors, and psychiatrists meet the community's need for healing and wholeness whilst the congregation is beginning to realise its own priestly role. These other professions also provide a pastoral function for the community whereas, the congregation is beginning to see it as a corporate task and not the prerogative of the clergy. Consequently, the task of the clergy has to be seen in relation to the laity.

1. Reports to GA, 1969, p.798

Bearing this relationship in mind, one of the tasks with which the clergy are being presented is that of 'enabling' or 'equipping' the laity, so that they can fulfil their ministry in the world. Thus Kraemer writes, "the main part of the ministry of the clergy should be to enable the laity to fulfil their peculiar, inalienable ministry".⁽¹⁾ Stephen Neill writes, "increasingly it should be the task of the ordained ministry to train and educate the lay folk, to turn every parish into 'the layman's university', in such a way that the layman does not go out to his difficult task unprepared and unequipped".⁽²⁾ Barry illustrates the argument with a military metaphor. "A general would simply be asking to lose a battle if he acted himself as adjutant and quartermaster and mess-cook and company sergeant-major. Not even the most junior platoon commander must try to clean all the soldiers' boots. The clergy cannot now be training the troops; we must be training the officers to train the troops".⁽³⁾ It is interesting to note that Weber uses a similar metaphor in his book 'The Militant Ministry' where he refers to the need for special troops to support a fighting army.⁽⁴⁾ A very similar conclusion is reached by Niebuhr. He likens the work of the ordained minister to that of a 'pastoral director'.⁽⁵⁾ The first function of this director is that of "building or 'edifying' the church; he is concerned in everything he does to bring into being a people of God who as a church will serve the purpose of the Church in the local community and the world". Niebuhr goes on to assert that "the Church is becoming the minister and its 'minister' is its servant, directing it in its service".

1. Kraemer, op. cit., p.167
2. Neill in Neill and Weber, op. cit., p.26
3. F.R. Barry, Vocation and Ministry, Nisbet and Co. Ltd., 1958, p.50
4. H.R. Weber, The Militant Ministry, People and Pastors of the Early Church Today, Fortress Press, Philadelphia, 1963, p.38f
5. H. Richards Niebuhr, The Purpose of the Church and Its Ministry, Harper and Brothers, New York, 1956, p.80ff

It is significant that all of these writers, coming from a diversity of background and experience are reaching the same conclusions. The idea of service is by no means denied, rather is a new dimension added to it. The ordained minister is now thought of as 'the servant of the servants of God'. The ordained ministry is the 'servicing' agency of the church. This does not mean that the clergy now stand in splendid isolation in the church. On the contrary, this new conception enables one to talk of a "total ministry of Christ to the world through His Body, the Church".⁽¹⁾ Thus lay and ordained ministries complement each other and neither is subordinate to the other. Of course, the irony of the situation is that for this state of affairs to be realised the clergy must be strong. History tends to support the conclusion that when the clergy are weak the laity tend to remain inert and passive thereby allowing the church to become more and more clerical. "The de-clericalising of the Church depends on their being enough and good enough clergy".⁽²⁾

This conception of the clergy naturally affects any method of selecting candidates for the ministry but this subject must be held in mind for a little longer. There would also be strong repercussions not only at the level of the local congregation but also in the theological colleges. The present situation is that the clergyman is trained as a theological specialist and yet works as a personal counsellor and administrative officer. The survey of Blizzard outlined in chapter one conveyed this impression quite clearly. Those who train clergymen are confronted with the dilemma of whether to make the theological training more relevant or whether to make the course lean more in the direction of theological reflection and preaching. In practice, one suspects that some kind of compromise is usually found to resolve the tension between these two views. Yet the

1. Moss. op.cit. p.16

2. Barry, op.cit. p.44

contention thus far has been that the laity are just as much the Apostolate of the church as are the clergy. Consequently, a more important requirement is for the clergyman or religious specialist to give time and effort to working with the laity. Winter writes "the clergyman is primarily needed as a theological resource for this lay apostolate"⁽¹⁾ and Gibbs and Morton write, "the fundamental training on which the future of the Church depends is the training of the laity and the training of the clergy has to be seen as fitting into and serving this".⁽²⁾ In particular, with regard to the Church of Scotland, Kennedy writes, "the Church's neglect of the training of the laity is quite contrary to the genius of Presbyterianism and is one of the root causes of the weakness of its discipline throughout the whole body of its membership".⁽³⁾ "An uninstructed laity just does not belong to the genius of Presbyterianism...compared with the attention given to training for the ministry, training for the eldership is disproportionately meagre".⁽⁴⁾

It remains a moot point whether this 'servant of the servants' would still be able to perform those functions which have traditionally been more or less the preserve of the clergy. On the one hand, Moss writes that "this new conception of the Church and its ministry, rightly understood, in no way displaces the essential function of the clergy".⁽⁵⁾ These functions, Moss lists as, responsibility for worship and the administration of the sacraments, the preaching and teaching of the Gospel and its implications, and the exercise of pastoral care. On the other hand, Winter argues that "preaching, personal care, cultic activity and administrative work would take a very secondary place in the work of the theological specialists".⁽⁶⁾ The

1. Winter, op.cit. p.93
2. Gibbs and Morton, op. cit. p.179
3. Kennedy, op.cit. p.95
4. ibid. p.97
5. Moss, op.cit. p.16
6. Winter, op.cit. p.93

answer to these opposing views seems to lie in not regarding any function as the sole monopoly of one particular group. The concentration of power and privilege in the hands of any group in the church, clouds, if not completely refutes, the essential oneness of the People of God. The church is the one community in which all forms of distinction, partiality and privilege have been declared null and void. In stating the situation so bluntly as this, one is now compelled to ask the obvious question. What then becomes of ordination? If all in the church are equal, if all have some service and ministry to perform, is it then still necessary for some to be 'set apart' for ordination? What is the basic difference between the ministry of those ordained and those not so endowed? Only by grappling with this fundamental question 'what is ordination?' can the task of the minister be put into perspective.

Ordination.

Before diving headlong into the deep end of this contentious and difficult subject, a little recapitulation is necessary. The argument thus far has been that priesthood in the New Testament belongs to Christ alone. Although the whole church shares in this priesthood, the term is not applied to individual or distinct groups in the church, for this would imply that there are other non-priestly church members. A further contention has been that as a general term for what is called 'office', that is, the service of individuals within the community, there is, with a few exceptions, only the one word, 'diakonia'. Our idea of 'office' suggests something that remains the same through the course of history but, in fact, the New Testament, does not differentiate between 'ministry' and 'office'. All members of the Body have received a gift which they must use for the building of the community. "The assertion that the gift of grace is

bestowed on every Church member, and that therefore every member is called to service, is constant in the New Testament, just as it is an understood thing that every Church member can baptize, or distribute the Lord's supper, and has the right to speak in any assembly of the Church".⁽¹⁾ Having said that there is only one single authority, only one essential ministry, that of Jesus, and that the whole church shares in this ministry, one must still pose the question as to the way in which this ministry of the Church was carried out. "Does the Lord speak through one single office-bearer, through a governing body, through the Church meeting?"⁽²⁾

Chapter two has indicated that in some sense, church order is recognised in the New Testament. For example, lists of ministries, apostles, teachers, prophets and so on, are given which appear to be regulative for the church. Simply because one specific form of ministry is not given as a blue-print for all time, one should not run away with the idea that chaos pervaded the primitive church. Von Campenhausen writes, "Church order does not begin with the 'founding' of a normative office by Jesus himself, to which faith would then be tied once for all; but just as little do we find in the beginning the chaotic freedom of the 'Spirit' and of individual spirit-endowed persons".⁽³⁾ The question is whether the order or the function came first. The balance of opinion in the previous chapter with respect to the particular offices of 'Apostle' and 'the Twelve' suggested that function preceded order. Schweizer, for example, insists that in the New Testament "all order is an afterwards", an attempt to follow what God has already designed. "It is not because a person has been chosen as prophet or presbyter that he

1. Eduard Schweizer, Church Order in the New Testament, SCM Press, London, 1961, p.186

2. *ibid.* p.190

3. Hans Von Campenhausen, Ecclesiastical Authority and Spiritual Power in the Church in the First Three Centuries, A and C Black, London 1969, p.294

may exercise this or that ministry, but on the contrary, because God has given him the charism, the possibility is given to him, through the Church order, of exercising it".⁽¹⁾ In other words, the church's action is always in response to a service that is already being rendered. Schweizer works his thesis out in detail with reference to the Pauline writings, the Pastorals, Luke and John and comes to the conclusion that "it is God's Spirit who marks out in freedom the pattern that Church order afterwards recognises; it is therefore functional, regulative, serving, but not constitutive; and that is what is decisive".⁽²⁾ For Schweizer all order in the New Testament is a recognition of what is already happening.⁽³⁾ Order is an 'afterwards', a recognition of 'charisma' already inferred by God. However, the more specific task at hand is to ascertain whether there is ordination in the New Testament and, if so, what meaning does it have.

Paul, apparently, does not know the rite of ordination.⁽⁴⁾ Schweizer writes that "for Paul an ordination, any explicit appointment on undertaking a form of service, is impossible."⁽⁵⁾ Not only does he make no reference to it but also his writings indicate that he could not regard any such rite unless it was in recognition of a ministry that was already in existence. References such as 1 Cor. 16: 15f, 17f; Phil. 2: 29f; 1 Thess. 5: 12 show how various ministries are allowed to continue in an unconstrained way before they are acknowledged by the church and, even then, no specific rite is mentioned. In spite of his great personal authority as founder of various churches, Paul never builds on to this any kind of hierarchy or official authority. Just the opposite happens. "Do not think we are

1. Schweizer, op.cit. p.102.

2. *ibid.* p.205

3. A parallel situation is happening today where churches are slowly beginning to recognise and encourage the development of specialised ministries.

4. This is assuming Paul did not write the Pastorals. These are discussed shortly.

5. *ibid.* p.101

dictating the terms of your faith" (2 Cor. 1: 24). "You, my friends, were called to be free men" (Gal. 5: 13).⁽¹⁾ Paul insists upon the freedom of his converts in Christ and refuses to turn his authority into something official. Von Campenhausen has examined very closely Paul's concept of authority and comes to the conclusion that "the most striking feature of Paul's view of the Christian community is the complete lack of any legal system, and the exclusion on principle of all formal authority within the individual congregation".⁽²⁾

The same is true of John's gospel and Letters. They also make no mention of a ceremony by which people are either installed or ordained for particular ministries. The difference between Paul and John is that by the time the fourth gospel was written the various gifts of grace are no longer mentioned, there is only the one gift of the Spirit, namely the revelation of the Father in the Son. There is no mention of any special ministries. The predominant thought is that of the individual, "standing, under the working of the Spirit, face to face with God".⁽³⁾ No one can instruct or direct such an individual, for everyone who is born of the Spirit is like the wind, it "blows where it wills; you hear the sound of it, but you do not know where it comes from, or where it is going" (Jn. 3: 8). A similar picture emerges in the Letters of John. "You...are among the initiated; this is the gift of the Holy One, and by it you all have knowledge... you need no teacher, but learn all you need to know from His initiation, which is real and no illusion" (1 Jn. 2: 20, 27). Hence, in the Johannine writings there are no special ministries or different 'charismata', only the direct union with God through the Spirit. Thus, in the primitive church those who perform any function are charismatic, that is, they are first called by the Spirit before being recognised as a minister by the church.

1. cf. 1 Cor. 1: 13; 3: 5, 9, 21f; 6: 20; 2 Cor. 4: 5

2. Von Campenhausen, op. cit., p.70

3. Schweizer, op. cit., p.124

Schweizer concludes, "in the New Testament there were large sections of the Church where no special action was performed to assign a particular ministry".⁽¹⁾ It is equally apparent, however, that other sections of the church were familiar with such an action.

Acts and the Pastorals both mention the assignment of a ministry by the laying on of hands.⁽²⁾ The content of the rite appears to vary but the constant element is the imparting of God's power which heals and blesses. In the list of possibilities "from the mere symbol to the magic act"⁽³⁾ the only ones of interest to our purpose are those dealing with the appointment to a specific task. Firstly, in Acts, 13: 1-3, Paul and Barnabas are commissioned by the laying on of hands to their missionary task. This, however, is not a matter of ordination since both already belong to the 'prophets and the teachers'. Furthermore, the person who performed the rite seems unimportant for no mention is made of him. The rite here seems to refer to the installing of some-one into a form of service other than that previously occupied. Especially, is this so, since Paul, whose Apostolic status the later church never doubted, is the recipient, not the giver, of the laying on of hands. In Acts 6: 6, a similar picture is presented. Here too, the main problem of the exercise is, that men are installed for a definite ministry within the local church at Jerusalem, with no thought of any further activity beyond this definite task.

The Pastorals present a slightly different picture. Here it is repeatedly stressed how God himself appointed Paul to the Apostolic ministry.⁽⁴⁾ Timothy and Titus follow him

1. *ibid.* p.207
2. e.g. Acts. 9: 17f and 1 Tim. 5: 22
3. Schweizer, *op. cit.*, p.208
4. 1 Tim 1: 12, 2: 7; 2 Tim. 1: 11, cf. 4: 17, Titus 1: 3

and are appointed by the laying on of hands.⁽¹⁾ Once again, though, there is no consistency as to who lays on hands. In the former reference, it is the body of the elders whilst in the latter, it is Paul himself. There is, however, specific mention of ordination, and this is often in connection with the service of Timothy. The important thing though appears to be the example set by the office bearers and their ethical attitudes rather than the demarcation of particular ministries.⁽²⁾ Certainly, there is no indication that ordination bears the character of legal authorisation. An indication of this is the many different expressions that are applied to Timothy and Titus, presumably because there is no intention of establishing a clearly defined office. Timothy, for example, is called 'servant' (1 Tim. 4: 6), 'labourer' (2 Tim 2: 15) and 'evangelist' (2 Tim. 4: 5). Here again, the prevalent idea is that the rite is performed only because of signs that prove Timothy has already been appointed by God.⁽³⁾ Once again, the 'charism' as the precursor to ordination is of great importance. Of further interest is the fact that Timothy, who received the tradition of Paul, must hand this on to others, who, in their turn, can pass it on and teach others.⁽⁴⁾ The notable thing in this connection is the omission in these subsequent appointments of any mention of the laying on of hands or ordination. From the references already given, it seems logical to infer that the Pastoral Letters knew of such laying on of hands in which case the omission is even more striking. In sum then, references in the Pastorals to an appointment emphasise the imparting of the Spirit. Schweizer writes, "1 Tim. 1: 18 proves that the charism is still taken seriously in the Pastoral Letters, and has not become simply an attenuated idea...it is not the permission of an authority but the 'event' of God's Spirit, that qualifies a

1. 1 Tim. 4: 14, 2 Tim. 1: 6

2. 1 Tim. 4: 12ff, 5: 22, Titus 2: 7

3. 1 Tim. 1: 18, 4: 14.

4. 2 Tim. 2: 2; cf. Titus 1: 5.

person to serve." (1) Although, having said this, one has to admit that because of that fact alone, the laying on of hands is bound to hold special significance for the individual.

The New Testament then, presents two contrasting viewpoints on the rite of laying on hands. On the one hand, there is the view that every member of the church shall possess the fulness of the Spirit (John). Whilst on the other hand, the Pauline view is that the church subsequently acknowledges the Spirit which is already at work, although there is no mention by Paul of ordination or any kind of ritual for appointing people to office. A third view is provided by the Pastoral Epistles where a close association between ordination and 'charism' is revealed. In contrast with Paul's view of 'charismata', a special 'charism' of office is communicated by the laying on of hands. Thus the Johannine and the Pastoral Letters represent two extreme possibilities for shaping the church's order. Schweizer, in fact, says that "throughout the centuries the 'institutional' church has laid the emphasis on the latter view, while the 'free' churches have laid it on the former". (2) But this is not the point for somehow the two views have to be held together.

Von Campenhausen has tried to uncover the foundations of the doctrine of office as they were laid in the early church. He concludes, "the central difficulty, which we have encountered at every turn, has been that of determining the right relationship between office organised on a legal basis and free spiritual authority". From the above discussion, it is clear that the two are not identical and yet "they have to be brought into a proper relationship if the office of the clergy is to retain its religious meaning and remain an office of the Church in the full

1. Schweizer, op.cit. p.210

2. ibid.

sense of the word".⁽¹⁾ A study of church history shows that this balance has been almost impossible to achieve. There has always prevailed the conflict between the functionary and the charismatic types of authority, between the priests and the prophets, between those who uphold tradition and those who are witnesses to direct religious experience. In practice, the church has attempted to combine both extremes either by making the "receiving of a spiritual endowment from God a pre-requisite of investiture with office, or conversely by regarding appointment to office as the source of the appropriate spiritual capacity, which automatically results from it." ⁽²⁾

That there is a diversity of ministerial function in the New Testament, is indisputable. Out of this variety emerged some kind of order; this must be admitted too. Johnson has issued the timely reminder that the New Testament word for 'order' (tasso) came from military parlance. It was the term used to describe the swift development of a fighting unit from a marching to a battle formation. Thus, for Johnson, "the word 'order' should bring to mind the picture of troops preparing, being marshalled and going into action."⁽³⁾ This is the meaning behind 'Church order'. In other words, it is not an end in itself, it is only a means to an end. "Order is the Church readying itself, moving out on its mission, in obedience to the sovereign God."⁽⁴⁾ Having said this, it is a short step to say that different historical times may require different campaigns and different tactics in the life of the church, that is, a quite different ordering. Certainly one cannot hope to impose a first century strategy onto a twentieth century situation. Attempts to order the church of today either by simple-minded or by sophisticated appeals to

1. Von Campenhausen, op.cit. p.294

2. ibid. p.4

3. R.C. Johnson, op.cit. p.20

4. ibid.

Biblical "proof-texts" sooner or later become "comico pathetic".⁽¹⁾

Not only does the New Testament itself present a constantly developing situation, so too does an examination of the literature of the first three centuries. Such a survey is clearly of great interest, but it is however not immediately relevant to this thesis. It is sufficient to take Von Campenhausen's word, for he has written widely on this very subject. "When we survey the development which the idea of ecclesiastical office underwent in the first three centuries, the impression which forces itself upon us above all others is that of historical movement, of the unceasing change and transformation of the available material."⁽²⁾ Slowly different functions were seen to be the task of different 'orders' until eventually, by the time of Augustine, the ministerial office had been so filled with content that having been appointed, one held the office for life.

Indelibility of Ordination.

The issue of indelibility of orders is a good example of the way in which a particular strategy was appropriate for a particular historical situation. The issue during the fifth century that Augustine had to contend with was, in the first place, the matter of 'schismatical' or 'heretical' baptism. If a man is baptised in schism, as it were, is he truly baptised or does he have to be re-baptised if he were to seek entry into the 'true' Catholic church at a later date? Augustine's solution was that since the sacraments are gifts of God, their authenticity cannot be invalidated, even if the priest who administers them has a questionable moral character. However, a man who is baptised in schism does not receive the benefit of his baptism until he is incorporated into the Body of Christ. Out of this issue

1. *ibid.* p.21

2. Von Campenhausen, *op.cit.* p.293

developed a similar argument regarding ministers who had been consecrated in schism. In his effort to establish the validity of the sacraments of the schismatics, Augustine insisted that not only baptism but also ordination imparts a fixed 'sign' or 'character' and thus the recipient is stamped or equipped with a 'peculiar' 'character'. Although, once again, not until he is received into the Catholic church 'without re-ordination' are his orders efficacious. This character was later known in the medieval church as a 'character indelibilis'. Once this character had been impressed by the sacrament of ordination, the ordinand was bestowed with a permanent status which could not be removed by any human authority. In this way, Augustine, argued that ordination is in no way invalidated by schisms or heresy or even immorality. Perhaps inevitably, the assumption was drawn in succeeding generations that ordination bestows a permanent 'holy' status on the priest, a state which was not accessible for the 'ordinary' or unordained Christian.

Voices in the different denominations are today beginning to reject this Augustinian theology. The trouble is that such a doctrine seems to attribute magical flavour to ordination. An Anglican report says, "we are bound to have hesitations as to what meaning to attach to the word 'indelible' applied to holy orders, when the performing of the characteristic acts has ceased and the church's authorisation of them has been withdrawn."⁽¹⁾ The same report can only find meaning in the notion if one does not re-ordain. A similar sentiment is recorded by the statement on the ministry agreed upon by the Anglicans and Roman Catholics. "Just...as God calls all the faithful to life-long discipleship so the gifts and calling of God to the ministers are irrevocable. For this reason, ordination is unrepeatable in both our churches".⁽²⁾

1. Ordained Ministry Today, op.cit. p.28
2. Ministry and Ordination, the Statement on the Doctrine of the Ministry agreed by the Anglican Roman Catholic International Commission, SPCK, London, 1973, p.23

The Church of Scotland comes to a similar conclusion. Although asserting that "ordination is for life", the rider is added that "an ordained minister who has demitted his status or been deposed is never re-ordained on reponement. The cause of deposition or demission is regarded as temporary backsliding".⁽¹⁾ A Baptist report challenges the usual equation of 'call' with 'call for life' but, although questioning the theory of the indelibility of orders admits that another theological rationale is difficult to find.⁽²⁾ On purely pragmatic grounds too, one can question the underlying assumptions of the doctrine. Why should a man who experiences a call to the ministry in later life receive almost guaranteed approval whilst a call away from the ministry at a similar age guarantees an opposite reaction? Further, a minister may be as effective in his work for a short span of years, before responding to a change in his call, as a man who is content to plod on for forty years or more, serving in a quite innocuous kind of way. Indeed, Kūng feels led to write that "a limitation in time can give rise to an even greater intensity of effort".⁽³⁾ Kūng categorically states that "the ministry of leadership in the Church is not necessarily a life-long task. It should not be an obligation for life".⁽⁴⁾

These matters will be mentioned again in the next chapter when the concept of the 'call' is discussed at length. For the moment it should not be thought that the intention at this stage is to foster an attitude whereby the ministry is conceived as a temporary vocation; far from it. The aim is simply to show how a solution to a particular historical problem with respect

1. Reports to GA, 1965, p.703ff. In producing this document on the Ministry, the Panel on Doctrine were hoping to produce a statement which would find acceptance throughout the church.
2. Ministry Tomorrow, The Report of the Commission of the Ministry, Baptist Union Publications Department, London 1968, p.9
3. Hans Kung, Why Priests? Collins, Fontana, London 1972, p.55
4. *ibid.*

to the ministry is not necessarily applicable today. The doctrine of indebility also irrevocably widened the gap between the clergy and the laity; a gap which was based, in the first place, on a false exegesis of the Biblical texts. Even now, words and phrases like 'separation' and 'setting apart' have unfortunate connotations. The concept of the church as the whole people of God has been distorted by reading too much into a text like "set Barnabas and Paul apart for me, to do the work to which I have called them". (Acts 13: 2). This example also highlights how necessary it was, indeed from the early days of the church, to establish some kind of definite ministry as the threat from the various heresies grew. Clearly, appointments had to be made to ensure the continuance of the authentic faith, otherwise the distinctive Christian message would have become a prey to all kinds of free-lance preaching and self-appointed ministers. In the early days, this regulating of certain ministries was for the sake of order. In the first instance, 'office' was not separated from 'order' but the concept of 'office' today has taken on many nuances of meaning the validity of which largely depend on which of two different views one takes of ordination.

Two views of ordination

A useful insight into the first meaning is gained by studying the literature produced in conjunction with the Anglican-Methodist conversations on unity. Both denominations share the conviction that "God wills his Church to have ministers of the Word and Sacraments who have been called and commissioned to their work of pastoral oversight by those to whom authority has been given in their churches. This calling and commissioning is ordination."⁽¹⁾ Advocates of this school of thought emphasise the fact that a minister is ordained as a

1. Towards Reconciliation, The Interim Statement of the Anglican-Methodist Unity Commission, SPCK and Epworth Press, London 1967, p.11

minister of the Word and Sacrament to a defined congregation. Although the congregation may not be confined to the parish situation, nevertheless the administration of the sacraments and the preaching of the Word are basic to this view of ordination. These documents further assert that "ordination is a solemn act by which one who is acknowledged to have received God's call is brought into a particular Order of Ministry within the church. Central to it is the action of the Holy Spirit in bestowing upon the person being ordained that which makes him a Minister".⁽¹⁾ Here one can see immediately how mystique and magic are closely inter-twined. But, more importantly, this approach tends to widen the gulf between the clergy and the laity. The clergy are those who have been endowed, through the outpourings of the Holy Spirit, with special gifts which 'ordinary' Christians, by definition, can never possess. Thus the status of the clergy is enhanced and placed over and above that of the laity.

Of course there are those who would say that this approach rather than undermining the role of the laity places it in its true perspective. The value of the layman's contribution to the mission of the church lies simply in the fact that he is a layman. It is a valuable contribution because it is lay and to widen the scope of ordination so that a 'good' layman receives some kind of accreditation from the church would be a retrograde step. In sum then, this approach is not concerned so much with what a minister does but what he is. Stacey asks, "does the 'esse' of the Ministry lie in the time-sheet?" and comes to the conclusion that "what a Minister does is not the only thing that matters" for "being is prior to, and more important than, doing".⁽²⁾ Thus a minister is conceived as different because he is a minister

1. The Scheme, Report of the Anglican-Methodist Unity Commission, SPCK and Epworth Press, London 1968, p.47
2. John Stacey, About the Ministry, Epworth Press, London, 1967, p.50ff

and, having said that, it is but a short step to a hierarchical view of the ministry with the laity at the bottom of the scale.

The Church of Scotland is, in many ways, sympathetic to the view just stated. In ordination "there must be a commissioning by those competent to give it. This commissioning is called ordination". More specifically, "ordination to the Holy Ministry is ordination to the Ministry of Word and Sacraments, which includes bearing rule in the Flock, and the authority to share in handing on this Ministry to others".⁽¹⁾ Thus the status of the minister is defined but only in respect of function, a function albeit, which is more or less confined to the ministry of the Word and Sacraments. This subtle distinction does not allow, in theory, for a great distinction to develop between clergy and laity. In general terms ordination is seen as the "solemn setting apart of a person to some public church office". This definition allows for the ordination of elders, a ministry which is seen as part of the "Ministry of Response to the Word".⁽²⁾ Here again the clergy-laity dividing line becomes blurred.

In contrast to this view are those who are anxious to affirm the distinctiveness of ordination solely in terms of theological awareness and commitment. By virtue of his special training and opportunities the ordained man is able to reflect on the theological implications of certain issues and articulate their implications in a way which the lay person, however well committed, is unable to do. To be able to offer Christian hope, compassion and conviction in terms of the experiences of 'modern' man, requires a high degree of spirituality, theological awareness and sensitivity. Advocates of this purely functional view stress the idea of ordination as authority conferred by the church. They are commissioned or accredited to do a particular

1. Reports to GA, 1965, p.703ff.

2. Reports to GA, 1967, p.230ff.

task and the church publically acknowledges what they are doing. "Ordination removes any idea that they are self-appointed purveyors of a private religion or just cranks with a touch of religious mania".⁽¹⁾

As might be expected, the stress on religious commitment and awareness is a plea for many more ordained men in different sectors of life. The church is, rightly or wrongly, only seen to be present when its clergymen are present and therefore the church should not concentrate its forces so heavily on the parish, but attempt to diversify far more. Thus, in a different way to the first stand-point, this view also can erode the status of the layman, who may already be working as an expert and a committed Christian in the field of education, medicine, politics or whatever. It might also be thought that proponents of this view are concerned with dismissing the need for professional ministers altogether but this, in practice, is not the case. As Mackie writes, this group "are not on the whole inclined to dismiss the need for professional ministers; those who are ministers themselves are well aware that they have things to do which are important and would not otherwise get done."⁽²⁾ It is not the fact of professional ministers, more is it the difficulties surrounding ordination. The idea of a rite which confers a different status and a permanent function on a select group within the church, is thought to be both, undesirable and unnecessary. If it is simply a kind of authorisation or technical term for licensing a professional clergyman, that is fair enough. If it is equivalent to the award of a theological degree, that is also fair enough, since a few theologians are obviously needed. But it cannot be anything more than this.

Although the views given above, are rather crude caricatures, the main lines of argument are present. In brief,

1. Specialised Ministries, op.cit., p.98
2. Steven G. Mackie, Patterns of Ministry, Collins, London 1969, p.58

ordination is concerned on the one hand with status and on the other with function. Both stand-points have their negative and positive elements, but is a synthesis possible? What factors must be borne in mind in any consideration of ordination? Firstly, there is the irrefutable fact that the minister is the recipient of a double 'ordination'. Although he has been ordained to the ministry, he has also been ordained, by baptism, to the 'laos', the people of God. Congar writes, "we priests must never forget that we are in the first place ordinary Christians",⁽¹⁾ and Macquarrie writes "the clergy are themselves baptised into the universal ministry of the Church, and are laymen before they become clergymen".⁽²⁾ Thus any theology of ordination has to come to terms with this tension and duality. As an ordained minister, the clergyman is constitutive of the church in a special kind of way and has to carry out the acts not of the clergy but of the church. As an ordained layman, he has to share in the ministry of the church in the world. Clark summarises the problem thus "in so far as he is unfaithful to the demands of his baptismal calling, he distorts his ministry. In so far as he fails to distinguish the demands of his ministerial calling, he falls victim to crippling role confusion."⁽³⁾ Conceived in this way, the clergyman has an additional or fuller ministry than that of the lay person.

Secondly, one has to bear in mind the mission of the church. It can quite easily be argued that if all Christians are to fulfil their ministry, it is necessary for someone to be set apart so that the workers can not only be equipped but also enabled to do their task. Of course, all Christians are called to the Apostolic task of mission to the world. Hans-Ruedi

1. Yves Congar, Priest and Layman, Darton, Longman and Todd Ltd., London 1967, p.94
2. John Macquarrie, Principles of Christian Theology, SCM Press Ltd., London, 1966, p.375
3. Neville Clark in Alec Gilmore (Ed.), Ministry in Question, Darton, Longman and Todd, London, 1971, p.34

Weber's thesis that "the militant Church needs soldiers who are set apart for the work of pioneering, for services of communication...for training and for oversight" is a theme noted earlier in this chapter.⁽¹⁾ But for Weber, it is this task which is part of the meaning of ordination. Not that he rejects baptism as the ordination of the laity, more that commitment to a particular ministry within the church represents a further step of obedience beyond the more general commitment to follow Christ. Thus, within the more general context of service, the functions of the ordained ministry include at least, the function of pioneering in and for the church, the function of strengthening the church in its life and mission and the function of uniting the church for its task in the world. Hanson is in agreement with most of this. In particular does he see the task of the ministry as "pioneer...the spearhead of the Church."⁽²⁾ He also goes on to endorse a greater extension of the tent-making ministry.⁽³⁾

Thus, any view of ordination must take seriously the ministry of the laity and the mission of the church. Yet there is another dimension to all this. It is not simply that the ordained minister is the servant of the servants of God. It is not simply that he equips and enables and helps for the sake of helping. Nor is it the fact that ordination is "appointment to a post that is strategic for the accomplishment of the mission".⁽⁴⁾ It is arguable that the laity are in a far more strategic position. It is that somehow the ordained ministry is related to the 'givenness of God'. It is often this 'God-dimension' which is

1. H.R. Weber, op.cit. p.38f
2. A.T. Hanson, *The Pioneer Ministry*, SCM Press, London 1961 p.154ff.
3. A.T. Hanson in Paton, op.cit. p.32 cf. A Supporting Ministry A Report of the Ministry Committee of the ACCM, Church Information Office, Westminster 1968. Patterns of Ministry within the Methodist Church, The Methodist Church Home Mission Department, Westminster 1972.
4. R. C. Johnson, op.cit. p.21

missing from discussions on the ministry. A recent report includes the words "ordination denotes entry into His apostolic and God-given ministry".⁽¹⁾ That God is, cannot, for the Christian, be called into question. Nor can the assertion that He has acted and revealed Himself and, moreover that He is now living and active and that men are enabled somehow to respond to Him. Hence, the nature of the ordained ministry must be seen in relation to this givenness of God. The report 'Ordained Ministry Today' writes, "the ordained ministry is given to the church in order to stand within the church for this givenness of God which is both the source and the purpose of everything. On this view the ministry of the priest is the ministry given to the church for the church's ministry."⁽²⁾ As a natural consequence of these assertions, the functions of the ordained ministry are to do with "relating this givenness to the current circumstances of the world and the Church".⁽³⁾

Another way of saying this is, that the Christian ministry is nothing less than the ministry of the supreme revelation of God, Jesus Christ. There can be no higher doctrine of the ministry than that. Christ's ministry is the only essential ministry within the church, all others are dependent. Thus the Church of Scotland holds that "persons invested with the Ministry of Word and Sacraments deserve their authority to exercise this from Jesus Christ, the source of all ministry in His Church and through His accredited ministers with the Church".⁽⁴⁾ This dependency is summed up in some of the meanings of the Hebrew 'shaliach'. In particular, there is an essential unity between the sender and the sent which goes beyond the mere commissioning for a particular function.⁽⁵⁾ The ministry has this 'shaliach'

1. Ministry and Ordination, op.cit., p.22
2. Ordained Ministry Today, op.cit. p.26
3. *ibid.*
4. Reports to GA, 1965, p.703ff
5. See for example Mt. 10: 19, 20; 16: 40; Lk. 10: 16; 15: 15; 15: 20.

relationship with Christ and if it has not, it is deficient. To be the agent of carrying on the ministry of Christ, is something which the word 'office' cannot express. Nor can it be expressed by analysing functions. There is an element of the undefinable which cannot be completely rationalised and verbalised. Daniel Jenkins sums this feeling up in the phrase "stewards of the mysteries of God".⁽¹⁾

It could be argued that the previous paragraph applies equally to all members of the Body not simply the ordained members. Up to a point this is true but it is, in the end, a matter of degree. Certainly it is nigh impossible to reach a statement on ordination which is likely to be acceptable to all even though the present questioning on traditional statements is transcending all confessional boundaries. Whatever else though, the important Biblical truth must not be forgotten that ministry, of whatever kind, implies selection. It also involves some kind of call and a call is divisive for it separates A from B. In this sense A is different to B. It is not a difference in status for the concept of service carries no such implications, but it is a difference. Simply by virtue of his call, the called man is different. At this point, even if at no other, the ordained minister is different. The root of much of the present confusion is our present predicament in searching for an adequate way of analysing this call. Hence this is the topic discussed in the next chapter.

1. Daniel Jenkins, The Gift of Ministry, Faber and Faber, London, 1947, p.29

CHAPTER 4.

THE NATURE OF MOTIVATION.

Consider a simple example, common enough to students of psychology, the hungry rat. How does one know when it is hungry? Firstly, there are various internal physiological states, for example, stomach contractions which can be communicated by the rat if it is wired up to indicators. Secondly, as well as these chemical changes occurring within the body, there are major changes taking place within the central nervous system.⁽¹⁾ Thirdly, one can gauge when the rat is hungry by the way in which it reacts to objects, especially food, which are external to it. Quite simply, by depriving a rat of food for a number of hours the degree to which it then looks, strains or runs towards food can be observed and, hence the degree to which the rat 'wants' the food, that is, the degree of hunger it is experiencing, can be observed. Moreover, it can be seen that after obtaining the food the rat then adopts a quiescent, 'unmotivated' state. This is motivation at its most basic level, the level of physiological needs.

All animals, including the human species, undergo internal physiological changes related to the basic necessities of life, changes associated with such needs as for liquid, nourishment, and elimination. Through their effect on the nervous system these changes initiate activities such as drinking, eating and eliminating. However, to return to the rat, it must be noticed that even in this simple example a great deal of learning has previously been undergone before the stimulus,

1. One of the most germinal experiments in this area was that of J.S. Olds and P. Milner, "Positive reinforcement produced by electrical stimulation of septal area and other regions of rat brain", J.Comp.Physiol.Psychol., 1954, 47, pp.419-427.

the food, can elicit the appropriate motivation. That is, to know that a particular object is food and can satisfy gnawing pains, to know that a particular pathway in a maze leads to food, these are components of motivation that have to be learned. For the rat and its food and for the human child and the many different situations it faces in early life, the learning is largely through actual trial and error learning.

A second level of behaviour is acquired as the child matures and enlarges his experience through interaction with other adults. Some of these are acquired in the family as well as in broader social groups. One of them is the strong desire of human beings to associate with others of their own kind. Of course, some of these secondary motives are linked to the more basic physiological ones. Thus, while hunger is a primary drive, the hoarding of food, or of money with which to buy food so that the hunger drive may be alleviated at some later date, is a secondary drive derived from the primary drive. Clearly, there are secondary motives which appear to have no physiological ties, except the neurological basis that is common to all learned behaviour. This is well illustrated by the fact that some secondary motives seem to have a purely cultural basis. For example, the achievement motive which is so prevalent in our culture is almost totally absent from other cultures.⁽¹⁾ There are also those motives which are peculiar to a particular individual. Into this category come specific interests, attitudes and prejudices. These personal motives include the desire of one to be a doctor, of another to be a mechanic, of another to achieve fame and fortune whilst another seeks to avoid the lime-light, and so on.

1. See for example M. Mead, Growing up in New Guinea. New York, Morrow, 1930.

This final classification of motives is often referred to as personal-social because they are largely acquired through individual experiences involving other people. The structural complexity of these motives cannot be over-estimated. There are often so many different threads associated with a particular motivation that it is very difficult to discover a connecting theme. For example, someone may wish to become a doctor for a whole variety of reasons; because he realises it is a good way to make a living; because his childhood curiosity about bodily functions has never been satisfied; because he obtained great satisfaction in playing with a toy doctor's kit which somebody gave him; because his religious ideals teach him that he ought to serve his fellow-men; because his friends are hoping to become doctors; because his father is a doctor; or for any number of other reasons or combinations of reasons. A number of psychological studies have shown that the clerical profession is no exception to this general rule of complexity in the personal-social motives. Indeed, the situation is even more complicated because of the intrusion of supernatural elements.

Before proceeding to these studies it is necessary to answer a query which is often raised by religious people. Is there not a fundamental difference, if not a total opposition between religious and psychological modes of discourse? What use is it to analyse the motives of clergymen, can we not attribute it all to the work of the Holy Spirit and have done with it? The underlying fear behind these questions is that any analysis of religion and religious experience will destroy its content. To a limited degree, this fear is justified, because there has been a school of psychologists,

more precisely psychoanalysts, who have apparently set out to do just that. As is well known, Freud pointed out that religious ideas and rituals show similarities to the symptoms of obsessional neurosis. He recognised that such similarities did not prove religion to be false but rendered it suspect. This kind of thinking has led to the generally held belief that Freud was openly hostile to religion. Of course the fallacy in this position is the assumption that analysis destroys what is analysed. To say that sugar consists of carbon, hydrogen and oxygen is not to destroy it or reduce its sweetness. Similarly, to describe religious conversion, for example, as a "reorientation of the personality which is substantially conditioned by the social environment"⁽¹⁾, is not to destroy conversion or reduce its religious significance.

There is less cause for alarm with a second group of psychologists, for these people have attempted to show the similarities between religion and psychotherapy. Among proponents of this approach are Jung, Adler and Weatherhead. Their concern has been to promote co-operation and sympathetic understanding between psychotherapists and the clergy and to show the common ground in the two disciplines. Thus the concept of 'integration' which the psychotherapist hopes to bring to the emotional life of the patient has been favourably compared to the focussing in religion of man's life in the service of God and his neighbour. Thus the conclusion is reached that religion is a useful means of attaining or preserving mental health. Contrary to common belief and expectation however, these findings cannot be regarded as a justification for religion. To use parallels between religious and psychological phenomena in this way, falls to the same criticism as that made of the first group. The theories are

1. A.T. Welford, Christianity, a psychologist's translation, Hodder & Stoughton Ltd., London, 1971, p.20.

often open to conflicting interpretations since they do not easily lend themselves to experimental verification. Indeed, this class of psychological theory takes on the nature of a belief system, and as such, can neither be proved nor disproved. Furthermore, the approach tends to be limited in scope in that it is concerned almost solely with neurotic behaviour.

The third psychological approach is fully immersed in the mainstream of normal scientific psychology. The paramount concern of this school has been to treat religious behaviour as one of any number of human activities. As such it is just as much open to an analysis which utilises the tools of experimental psychology as any other form of behaviour. Indeed, it is notable that those who have studied religion in this way have also had a good deal of experience in more general psychological issues. Representatives of this approach stretch back as far as Starbuck, James and Thouless and, more recently, Allport and Argyle. That this methodology is proving to be highly fruitful is indicated by the wealth of experimentation carried out in recent years. Menges and Dittes provide a source book of research projects and reports which contain approximately 700 entries, over 75% of which are dated within the decade prior to publication.⁽¹⁾ A closer look at one of these will highlight the various ways in which someone may feel motivated to enter the ordained ministry.

Motivation and the ministry.

Strunk studied 76 first year theology students at Boston University.⁽²⁾ The students were asked to write an autobiographical sketch of their motives for entering the ministry.

1. Robert J. Menges & James E. Dittes, Psychological Studies of Clergymen, Abstracts of Research, Thomas Nelson & Son, New York, 1965.
2. O. Strunk Jr. "Theological Students: a study in perceived activities", Personel & Guidance Journal, 1958, 36, pp.320; also in: P.E.Johnson, Psychology of Religion, Abington Press, New York, Nashville, 1959, p.261.

A content analysis of the answers revealed 12 frequently occurring motives:-

Prestige - a minister is respected, has personal prestige and is a leader.⁽¹⁾

Call - I was called by God.

Altruism - I wanted to serve the needs of other people and to help them in their troubles.

Parental influence - my parents urged me to become a minister.

Interest - I was interested in the things that ministers do.

Aptitude - I wished to express my natural aptitude for the ministry.

Curiosity - I wanted to learn about and understand religious matters.

Security - The ministry is a reasonably secure profession.

Monetary Gain - A successful minister usually has a steady financial income.

Reform - I wanted to make the world a better place to live in.

Glamour - A minister's job is glamorous.

Emotion inadequacy - I was anxious and fearful and believed the ministry would help to solve my problems.

Six weeks later, Shrunk gave these statements to the same students who then had to rank them into an order descending from most to least important. As might be expected, altruism, call and reform came high in the ratings. 81.58% ranked 'call' as first, second or third. Moreover, there was no substantial change in the ratings during the time the students spent in College. 'Interest' became a little stronger and curiosity and monetary gain were more openly recognised. In sum then, idealistic motives play a leading role in the decision of men and women to enter the ministry. "The most distinctly religious motive is the call of God to love and serve the neighbour in a community of mutual concern."⁽²⁾

1. In view of the New Testament evidence which clearly indicates that there is no differentiation of status given to various forms of Christian service, it is pertinent to note that some students are motivated to candidate for the ministry because it is a way of achieving status. It is perhaps easy to disguise deep motives of seeking-for personal status or personal glory-by conscious attitudes of service.

2. P.E. Johnson, op.cit., p.262.

Similar findings have been reported by Moberg.⁽¹⁾ He had a much larger sample of 1704 students from 57 Protestant seminaries. In studying the reasons for entering the ministry Moberg found that 31% of his sample felt a need of man and society for Christ, 26% wanted to serve mankind and 38% felt a 'call' from God. Thus, as with Strunk's analysis, the predominant motives are altruism, reform and call. This result is perhaps as might have been expected but it is of interest to note that the motivations are cast in the form of religious and social services to individuals and society and not to the Church as such. In other words, one can begin to see why a minister may experience dissatisfaction and frustration if he finds himself carrying out a host of ecclesiastically orientated activities. Indeed, the study of Blizzard mentioned in chapter one pointed to the vast amount of time ministers need to spend on administrative duties. Viewed in this light, it is not surprising that men decide to leave the ministry and seek to fulfill their calling in some other field of service. It has become impossible for them to satisfy the need arising from their original motivation. Some research was carried out by Burch on this very problem.⁽²⁾ The commonly held belief is that men withdraw from the ministry because of personal failure or greed, that is, for highly personal and idiosyncratic reasons. Burch comes to the conclusion that this is not the case. On the contrary the process of leaving is "very much built into the professionalisation processes of ministers and the working conditions of the church". In other words far from being idiosyncratic it is an understandable and even predictable phenomenon. The study as a whole, however, is concerned with the question of 'job satisfaction' in the ministry and this will be dealt with in chapter nine. For the moment motivation demands more attention.

1. D.O.Moberg, The Church as a Social Institution, Prentice-Hall, Inc., Englewood Cliffs, N.J., 1962, p.484f.

2. G. Burch, Source of Occupational Authority and Change from the Church to Secular Occupations: A Study of ex-Clergymen University of Maryland, 1971 Ph.D(unpub.)

Dittes has approached the problem from a completely different angle.⁽¹⁾ The starting point for him is that such a distinctive profession as the ministry is bound to attract, and/or shape, some identifiable personality characteristics and discourage others. However, instead of further empirical study Dittes attempts to formulate a theory. This theory is based on "informal observations, others' observations and theories, reports of empirical data, and the attempt to blend all of these ingredients into a consistent, comprehensive package of mutual implications."⁽²⁾ His aim is to formulate a model compatible with previous formulations and proposals. The particular novelty of Dittes' approach is that he draws all the threads together into the form of a "development portrait". The key variable in the scheme is the early and strong identification of the intending minister with adult values and the adult role. For this reason, the model is called the "little adult". It is presented here in some detail because it indicates once again, the complexity of variables which lead up to the critical decision of whether or not to enter the ministry. Dittes is trying to identify first of all the variables which are antecedent to this decision.

The Little Adult.

As a schoolboy, the little adult feels more at home in the adult world than when mixing with others of the same age. Furthermore, when he is with his peers, he tends to act out an adult role. Although he likes adult company and is accustomed to their favour, and approval, the particular mark of his membership in the adult world is his identification with adult values, even to the point of assisting adults or substituting for them as they attempt to socialise other children into these values. The little adult is the one who tends to

1. James E. Dittes, "Psychological Characteristics of Religious Professionals", in Merton P. Strommen (Ed.) Research on Religious Development, Hawthorn Books, Inc., New York, 1971, p.422ff.

2. Ibid. p.429.

make a good baby-sitter and not be unruly at school. In other words, adult approval is important to him rather than peer disapproval. He is the responsible boy who can be trusted by parents and teachers alike. Indeed, he is often described as a model for others to follow. "Why can't you be like...?" The little adult is only friendly with those people of whom his parents approve, is not late to hand homework in, is not reckless and so on. "Good grades, good citizenship, solicitous attitudes towards pets, gardens and helpless persons, all of the Boy Scout virtues, prudence with handling money and energetic efforts to earn it - whatever accomplishments adults endorse are likely to be his".⁽¹⁾

The little adult's peers are not necessarily offended by his role of enforcer and mediator of adult values, indeed, they may even regard this as a legitimate function for someone to carry out and therefore elect him to a particular office within the group. On the other hand this role within the peer group tends to be restricted in the sense that he does not have any intimate relationships, rather is he simply 'accepted'. He is 'respected' rather than 'liked'. In fact, the little adult experiences difficulty in establishing close peer relationships. As the years pass, this need of personal intimacy becomes increasingly longed for. There is the same need for personal approval and support, what the psychologists call 'need for affiliation', but there is also the mistrust of intimacy and of commitment to intimacy arising out of earlier frustrations. This is the dilemma. "The distance which the little adult role puts between the boy and others, and the consequent lack of experience, development of social skills, and of confidence".⁽²⁾ Thus there is the danger that the little adult may become self-conscious about his personal

1. Ibid. p.431

2. Ibid. p.432.

relationships. He may become introspective and shy. Relationships become something to think about and to plan for and not simply something to experience and to enjoy. Spontaneous expression is inhibited and this is reinforced by his uneasy and abortive attempts to enter into peer relationships. As the years go by he grows out of the dilemma with adults which produced his little adulthood but Dittes suggests that the "childhood dilemma of frustrated dependency strivings is likely to yield to a type of alienation, a mistrust of future intimacies, a wariness of investing oneself in personal relationships again."⁽¹⁾ This alienation is likely to assume the form of extreme hostility, but, of course, a hostility which is carefully repressed lest further relationships, especially adult approval are put at risk. Dittes suggests that this hostility might appear in disguised fashion, for example, in the "reaction formation (of the overcordial minister?) which manages to annoy in the guise of sweetness and affection". Paradoxically it is the need to control the hostility which may provide further endorsement of the value of co-operation and charity and which "enhance the yearning for intimate personal relationships as further reassurance."

The little adult role has its earliest beginnings in the need to foster parental approval. The role is likely to be correlated with two factors in the parent-child relationship. Firstly, strong dependence on parents, especially the mother, for emotional gratification and, secondly, an inconsistency or maybe inadequacy with which these emotions are gratified. Furthermore, the two factors are likely to be intercorrelated in the sense that the stronger the need the less likely the gratification and hence, particularly, in the early days when the ability to cope is not developed frustration may well lead to more desperate needs. A variety of conditions

1. Ibid.

may lead to this state of affairs; an inexperienced mother, that is, a mother learning to cope with her first off-spring; a father who is psychologically aloof or possibly often away from home; frequent moves or family illness and so on. Any of these conditions might lead the child to rely on its mother, or foster her need for this dependence and her subsequent difficulty in satisfying such dependency motivations. In this way frustrations arise and the only way the growing child can come to terms with them is by adopting the little adult role; a role which seeks approval from adults at the expense of close peer relationships.

The hypothesis now is that this little adult may become a clergyman because the clergy role, in many respects, is an extension of the role now being played. At least it may appear so from the point of view of the adolescent. The clergy role, as noted in the last chapter, is most obviously epitomised in the acts carried out at the altar and in the pulpit. It is these very acts which must appear, albeit subconsciously, to provide "occasion par excellence for continuing the mediating role between peers and adult (shall we now say transcendent?) values, especially the role of continuing socialiser and enforcer of rules".⁽¹⁾ Thus the clergy role continues the functions which the little adult feels most able to do, the spokesman and exemplar of adult values, the control of impulses, achievement and so on. Strangely enough the clerical role also fits the bill in terms of relationships with peers. His ineptness and lack of social skill is bypassed because the minister is guaranteed access into the lives and homes of others. Furthermore, there is even a certain amount of 'distance', enhanced by dog-collars and the title 'Reverend', which preclude the need or opportunity for entering into really intimate relationships. This again has advantages for the boy who has learned to mistrust and feel uncomfortable in too much

1. Ibid. p.433.

intimacy. Finally there is the relatively clear-cut authority and clear-cut institutional structure within which there is a fairly high degree of independence, all factors important to the little adult in his "alienation".

Dittes further elaborates this sketch by showing how other little adult characteristics manifest themselves during the enactment of the clerical role. He also adduces empirical support in favour of his theory. However, fascinating though the model is a whole range of questions raise their heads. Is the clergyman who is described in this way likely to be successful or effective? Should such persons be positively encouraged or actively discouraged? Should students be helped to overcome or exploit these characteristics? What are the characteristics which make for an effective ministry? Although one could legitimately argue that the task of psychology is simply to describe the situation as it is rather than attempt to analyse the implications, these are important questions which relate to the whole subject of selection for the ministry. However, this search for the criteria which might define an effective ministry will be deferred until chapter seven. Another set of questions arise too, and these are concerned with whether certain personality factors actually cause a vocational decision. The little adult sketch gives the impression that certain personality factors develop and these in turn, influence the decision making process. Yet it must be asserted that certain personality characteristics can only be said to be associated with the candidate for the ministry. The empirical data would not support a simple sequence of cause and effect. As the introduction to this chapter sought to demonstrate, motivation has to be understood in terms of internal and external factors. In other words, both vocational decision and personality development go on simultaneously and both go on within a social context. This inter action can be very subtle. In the initial stages of

his deciding whether to become a minister or not the boy might be told by his peers and adults, "If you're going to be a Minister don't...". The little adult stereotype may be perpetuated at a different level in that adults recognise and even select or indeed, call a boy into the ministry. Thus the person who exemplifies the necessary characteristics is quickly identified, "you'd make a good minister". Thus the interaction of social influences clearly affects both personality development and vocational choice.

Before giving the details of some more studies, a caveat must be interjected. The experiments mentioned thus far, as well as the theory of Dittes have all been based on the American ecclesiastical scene. It should not be for one moment thought that the experimental results gained from one culture can immediately be generalised to another. The situation pertaining may be completely different. For example the motives of 'monetary gain', 'glamour', and 'prestige' may not be pertinent in Scotland. Certainly Dittes is quick to admit that his portrait is drawn from the Protestant middle-class white culture in America and "its relevance to distinguishable ethnic groups and to non-United States cultures is obviously slight."⁽¹⁾ The reason being, of course, that a vocational choice and the development of personality depend on the social context in which both take place. Further, the nature of the ministerial role may change from culture to culture and, indeed, within a culture. There is also the possibility that the nature of the motivation to candidate for the ministry may vary from generation to generation.

Some studies, however, have been carried out in Great Britain. Towler, for instance, has discovered some interesting phenomena in England.⁽²⁾ His sample was the intake of five

1. Ibid. p.430
2. Robert Towler, "Puritan and Antipuritan: Types of Vocation to the Ordained Ministry" in David Martin (Ed.) A Sociological Yearbook of Religion in Britain, SCM Press Ltd., London 1969, p.109ff.

Anglican Colleges for the year 1966 and his aim was to distinguish the differences among candidates for the Ministry at the beginning of their training. The empirical results of this study showed that, broadly speaking, two groups of candidates emerged, the 'puritan' and the 'antipuritan'. The puritan type of candidate firstly, exhibits a high degree of religious interest. This is combined with a low degree of flexibility; by which is meant an overwhelming interest in religious matters to the exclusion of all else. This low flexibility is equivalent, in psychological terms, to a high degree of dogmatism. This is characterised by a total and uncompromising commitment to religious beliefs and values. The puritan has a clearly defined and completely rigid faith system. Secondly, there is a strong sense of vocation within this kind of person. That is, there is an unmistakable feeling of having been singled out by God to receive a personal and immediate call to enter the full-time ministry. Hence his vocation is above challenge or discussion by other people and, indeed, he feels he has the only valid qualification for ordination. Anyone not so called is unfit to become ordained. Thirdly, the puritan type scores low on measures of aesthetic interests. The strong sense of the supernatural leads to certain specific attitudes towards the non-religious aspects of life. Great importance is attached to religious and other-worldly values to the expense of this-worldly values and hence the lack of interest in the arts. A natural concomitant of the puritan's strong sense of the supernatural is a certain withdrawal from the world, rather like the second type of layman mentioned in chapter three.

In complete contrast to the puritan there is the anti-puritan. Here, there is a low degree of religious interest combined with a high degree of flexibility. This is the type of commitment which leaves room for other beliefs and there is an openness and acceptance of doubt. The religious beliefs are not maintained dogmatically. Secondly there is a low score on measures of the concept of the call. In other words, the

antipuritan sees his vocation to the ministry as a reasonable choice of job which he is best suited to follow by virtue of his temperament, abilities and training. Moreover he feels that this is the best contribution he is able to make to the life of the church, both in his own judgement and in that of those responsible for selecting future ordinands. The call is viewed not necessarily as a direct call from God, but is understood in the same light as, for instance, the decision to get married or to go into the Civil Service. Thirdly, and finally, there is a high degree of aesthetic interest present in the antipuritan. The tendency is to search for religious meaning within the realm of natural experience. Secular interest and the arts are not conceived of as being opposed to religion, quite the reverse. The antipuritan often seems to find more inspiration in non-religious affairs than he does, for example, in the Bible. However, just as the personal experience of God and the strong sense of the supernatural form a coherent pattern for the puritan, so do the lack of specifically religious interests and the search for religious meaning within the realm of natural experience form a coherent whole for the antipuritan. There is a lack of any strong and compelling sense of the supernatural and therefore, the decision to enter the ministry is made either rationally or even casually. It is a natural step in a series of decisions, but not the result of an overwhelming compulsion. Thus interests in the arts and involvement within the secular world and culture become completely logical in terms of the antipuritan type of vocation. There is no alienation between the two realms. Religious beliefs and the decision to go forward to ordination occur quite naturally as part of the search for religious meaning within the secular sphere.

These two types of religious vocation delineated by Towler have here been abbreviated almost to the point of

caricature. Nevertheless, Towler felt that two groups of ordinands were clearly discernable. It should not, however, be thought that all the ordinands fit into this simple scheme. In fact, the finding was that 40% of the ordinands studied fit neatly into neither category, and were more of a mixture of the two types or could not be classified in these terms at all.⁽¹⁾ Thus the dichotomy is by no means exhaustive but none the less it is revealing. Of further interest is that Towler looked into whether the two types outlined above correlated with other more obvious distinctions. He found there was no relation whatsoever to the age of the candidates. Nor did he find any correlation between the types of vocation and whether it was an early or late vocational decision. In other words, these types of vocation are found among all candidates irrespective of their age or whether they have had a previous occupation. Nor was there any relationship discovered between types and level of educational achievement to the type of education the respondents had received. There was, however, a relation between type of vocation and what respondents perceived as the primary role of the contemporary clergyman. The group which had primarily a puritan type of vocation conceived the task of the minister in terms of preaching. The prime duty of a minister is that of preacher of the Word of God. On the other hand the antipuritans tended to conceive of the minister's task as being primarily that of a pastor, although some perceived it in terms of a liturgical or sacerdotal role.

Clearly, the results of Towler's investigations indicate large psychological and theological differences between the two types of vocation. On the one hand those who are more conservative and try to re-assert the traditional Protestant teaching. On the other hand those who tend to be more radical since they affirm, not necessarily the traditional Christian beliefs in new or novel ways, but secular beliefs

1. Infact Niebuhr describes ten kinds of men who offer themselves for theological training though no student perfectly fits a category.
H.R.Niebuhr, D.D.Williams & J.M.Gustafson, The Advancement of theological education, Harper & Brothers, N.Y.1957, p.146ff.

and values in the name of Christian faith. This appears to be a logical development of the movement for religionless Christianity and a demythologised faith. Thus, springing from the psychological differences, there is a difference in response to the external forces of secularism. Towler believes it is "the confrontation with western society, which is by definition secular, that has evoked the polarized religious responses represented by these two types of vocation to the ordained ministry".⁽¹⁾ Towler has studied these ways of responding in terms of the kind of church each type of candidate is likely to develop.⁽²⁾ However, his results are not immediately relevant to this thesis.

Confirmation of some of Towler's findings come from a different set of experiments. These are concerned with establishing the relationship between personality and attitude and the type of religious conversion experience. It has been shown in a number of studies that about 30% of religious people report a more or less sudden conversion experience while the others become gradually more religious as a result of social influences.⁽³⁾ More particularly, on a sample of 347 theological students Stanley has found there is a positive correlation between dogmatism and religious conversion.⁽⁴⁾ That is, people who have made a definite decision in favour of religion, develop a closed mind in relation to dissonant attitudes and beliefs. He also reported a positive correlation between fundamentalism and religious conversion. This study had previously been carried out on a more general sample of University students and again, the results indicated a definite association of fundamentalism with measures of dogmatism and authoritarianism.⁽⁵⁾ Thus, in these experiments there is

1. Ibid. p.120.
2. Robert Towler, "The role of the clergy to-day - A Sociological View", Expository Times, 1971, 82, p.164-168.
3. M. Argyle, Religious Behaviour, Routledge & Kegan Paul 1958.
4. G. Stanley, "Personality and Attitude Correlates of Religious Conversion", Journal for the Scientific Study of Religion, 1964, 4, 1, p.60f. Also reported in: L.B. Brown (Ed.) Psychology and Religion, Penguin, 1973. p.345f.
5. G. Stanley, Personality and Attitude Characteristics of Fundamentalist University Students, Australian Journal of Psychology, 1963, 15, p.199f., Also in: Psychology and Religion, op.cit. p.81.

confirmation of Towler's finding that the 'puritan' type of theological student is highly dogmatic, has fundamentalistic tendencies and has often experienced a strong sense of vocation emanating out of a sudden conversion experience.

The general picture of theological students portrayed by Towler is, in part, a reflection of the situation in Scotland. Whyte, for example, observes that although the ministerial courses in the four Scottish centres provide each year a 'crop of competent B.D.'s', there are also a considerable number of students who neither attain, nor aspire to, academic competence.⁽¹⁾ This latter group, Whyte feels, falls into two camps. In the first place, there are those of fundamentalist beliefs. These students 'cause despair to their teachers by their ability to pass examinations without exposing their minds to any new influences at all'. Although some make attempts to wrestle with teaching contrary to their own beliefs, Whyte contends "there is a disturbing number of tight-shut minds, who treat everything in the course as a task to be done, like a crossword puzzle, without any relevance to their faith or their future ministry". This is an observation which can be corroborated by experimental evidence. For example, Scobie reports that with most students who are 'sudden converts', the longer the student has been in College the more conservative he becomes.⁽²⁾ Further, Scobie found little difference between sudden converts at different stages of their course, that is, training seems to have little effect on scores of religious conservatism. Thus there is a 'shut mind' kind of student who is not open to development and growth. Whether this kind of student should be selected in the first place is a debatable point. This is the group of students which corresponds closely with Towler's 'puritan' category.

Whyte lists as a second category of non-academic student those who survive a course but do not seem to benefit from it. This is the practical, non-intellectual student whom most people feel 'will make a good minister'. His gifts, however, are not tapped and nourished by the course, nor does he feel encouraged and sufficiently stimulated to want to go on exploring and learning. Books are shut with relief at the end of the course never to be re-opened. In what other

1. David L. Edwards (Ed.), Preparing for the Ministry of the 1970s. SCM Press Ltd. London 1964, p.89ff.
2. G.E.W. Scobie, Personality Factors in Religious Belief, University of Glasgow, 1970, a privately circulated paper.

profession can you get by in 1973 with what was learned in 1943? This group does not correlate too closely with Towler's 'anti-puritan' category but nevertheless, there are affinities. Whyte's remarks are, of course, only at the descriptive level of analysis and furthermore, they are made in the context of theological training. It would be easy to infer that because a student is not receptive to training, he will not make an effective minister. This is a correlation that has not been established. Indeed, there are grounds for saying that the 'puritan' type of student with his rigidly held views will make a more effective minister than other types, at least in the eyes of his parishioners, because he will not appear to be blown off course by the shifting sands of theological fashions.

A more detailed study has been carried out recently by Eadie.⁽¹⁾ This was some research carried out specifically on Church of Scotland parish ministers and the theme of motivation was incidental to the main thesis. Eadie sent a questionnaire to 85 ministers and some of the questions dealt with motivational factors. He found that the motivational factors for entering the ministry tended to fall into six primary groups. Ideological - search for truth and the meaning of life; Conversion Experience - significant religious experience and sense of 'calling'; Religious development - a gradual and general process of growth; altruism - desire to serve and reform society; Imitation - admiration and imitation of an idealised model; pragmatic evaluation of circumstance, resources and interests. Immediately, it can be seen that the methodology and the categories are not the same as those of Strunk and Moberg. Indeed, Eadie has utilised only six headings and therefore, there is bound to be a conflation under some headings of other motivations. This apart, the main finding was that the most common single factor was 'imitation'. This was a primary motivational factor in 15 cases and a secondary one in 32 cases. That is, over 50% of the sample attributed primary or secondary motivation to this factor. The

1. H. Eadie, A Study of Health and Illness in the Experience of Church of Scotland Ministers 1930 - 1969, University of Edinburgh, 1971, Ph.D. (Unpub.).

corresponding figures for the other factors are: ideological, primary 4, secondary 11; conversion experience, 16:4; religious development, 22:24; altruism, 20:16; pragmatic, 8:20.

Unfortunately, Eadie's sample, although a good cross-section of parish ministers, was only 4.6% of the total parish minister population. This small sample size and the fact that the research was not specifically orientated towards the field of motivation make it difficult to make definite statements on the subject. However, if nothing else, the study once again points to the complexity of ministerial motivation and the deep interplay of relationships and experiences which make a contribution to the minister's sense of vocation.⁽¹⁾ Further, the common element in all of the studies so far mentioned is some kind of 'call' as often being the deciding factor in the decision making process, consequently this topic demands closer attention.

The call

Any understanding of the ministerial office must include an analysis of what constitutes a call to the ministry. It has often been assumed in the past that this call can only be discussed in terms of a direct experience of the 'hand of God'. Yet this is to oversimplify considerably. Niebuhr, in fact, recognises that a call to the ministry is made up of at least four elements.⁽²⁾ Firstly, there is a call to be a Christian. This is the call to be a disciple of Jesus and to follow Him in repentance and faith and so on. Secondly, there is the secret call. By this, Niebuhr means "that inner persuasion or experience whereby a person feels himself directly summoned or invited by God to take up the work of the ministry". Thirdly, there is the ecclesiastical call, whereby a man is invited to take up the work of the ministry by some community or institution of the church. Finally, there is the providential call. This can be described as "that invitation and command to assume the work of the ministry which comes through the equipment of a person with the talents necessary for the exercise of the office and through the divine guidance of his life by all its circumstances".

1. It should be noted that only motivation at the conscious level has been discussed. The problem becomes even more complex if the realm of the unconscious is taken into consideration. See, for example, M.K. Bowers, Conflicts of the Clergy, Thomas Nelson & Sons, U.S.A., 1963, Ch.3. Eadie, op.cit. reports that a "parsonic personality", characterised by a guilt neurosis, is drawn to the ordained ministry.
2. H. Richard Niebuhr, The Purpose of the Church and its Ministry, Harper and Brothers, New York 1956 p.64ff.

Ideas of the ministry have varied according to the degree of emphasis placed by a particular denomination on each of these four elements. One constant element has been the fact that all churches have insisted that at least a degree of Christian conviction be shown by the candidate. The way in which such conviction can be guaranteed is not always easy to affirm. In 1968 a special study by the World Council of Churches wrote "although in some traditions particular institutions may properly require prior commitment to the Christian faith of those entering a theological school, in many cases all that can be assumed is a desire to enquire concerning the truth and relevance of the faith".⁽¹⁾

The precise nature of the inner call has led, however, to complete differences in opinion. Some exponents of the primacy of the inner call, for example some of the 'puritan' types mentioned above, often take the position that this call alone is sufficient. Indeed, it would seem impious to suggest any idea of ordination where it was not already being entertained. It is felt that the inner call is so intimate, so sacred, that no human being has the right to interfere with it. The call has come direct from God. This is not necessarily to say that heavenly voices or divine bells have been heard in the night but, in Stacey's words "it is to know and experience in an inward, 'religious' sense that God Himself is 'putting on the pressure'".⁽²⁾ However, a corrective needs to be added. The danger is of distorting this inner call by all kinds of visionary raptures and mystical excesses. Barry, for one, finds this theologically unsound. "What kind of theology is it which suggests that God does not act through human agency, so that only those can be called 'acts of God' for which we can give no rational explanation?"⁽³⁾ He contends that Christian experience as a whole refutes this view. "Nearly all the gifts of God's grace

1. Official Report of the Study on Patterns of Ministry and Theological Education to the Fourth Assembly of the World Council of Churches, Uppsala, Sweden, 4-19 July 1968. This report is reproduced in the Appendix to Mackie, Patterns of Ministry, op. cit.
2. J. Stacey, About the Ministry, Epworth Press 1967, p.56.
3. F.R. Barry, Vocation and Ministry, J. Nisbet & Co. Ltd. 1958, p.28.

are indeed mediated and conveyed to us directly or indirectly through the lives and influence of other men and women". This view, Barry says, is implicit in "our membership in the church and our community in the Holy Spirit". Coming from within the Lutheran Tradition, Vogel supplies similar words of warning. He suggests that doubts concerning whether one has a call or not would be "nipped in the bud were it not that time and again God's call is considered in isolation - isolated from the need of our fellowman".⁽¹⁾ The point being that it is relatively easy to think of God's call as something that can be perceived directly as something that happens to him within his 'inner room', that is, within his religious solitude. "But, in fact, his neighbour's call for help is always there with him in that inner room..... It is just the inner presence of his neighbour that makes the whole business real; or to put it plainly, a man's call takes place in his everyday life, which is dominated both by God's call and his neighbour's."

Certainly all denominations usually require its potential ordinands to have a personal sense of vocation. But to stipulate this as a requirement is in no way to suggest that the church is to await occasional dramatic psycho-spiritual experiences reported in some of its members before they can proceed to candidate. Of equal importance is the fact that God speaks in, to and through His church. New Testament evidence can also be adduced for this ecclesiastical call.⁽²⁾ These New Testament references, in fact, show how the Biblical order is reversed if too much importance is attached today to a man's inner sense of vocation. The New Testament church did not leave it to men to offer themselves for ordination, but itself chose them and appointed them. The example here cited is that of Paul. If anyone had a claim to be a valid minister on the grounds of inner calling alone, then surely it was he. He is reported as having been directly called and addressed by Christ, yet Paul not only received baptism but, along with Barnabas, was set apart by the church through the laying on of hands before being set out on his mission. Only in this way could fanaticism and subjectivism be avoided.

1. Heinrich Vogel, Consider Your Calling, Oliver & Boyd, Edinburgh and London 1962, p.12f (first published in Berlin 1957).

2. Acts 1:21-26, 6:1-6, 13:1-3.

The Reformed traditions finding nothing in the New Testament indicative of ecclesiastical status, except the whole company of believers who constitute the Christian community, tended to say that it was the Priesthood of Believers who had the authority to sanction and ordain men for the ministry. In particular, for Calvin, the validity of a man's call rested not simply in the fact that he had offered to do this work but rather that he was 'called' to do it by the church. Calvin writes thus in the Institutes: "Therefore, if anyone would be deemed a true minister of the church, he must first be duly called; and, secondly, he must answer to his calling.... The subject is comprehended under four heads, viz, who are to be appointed ministers, in what way, by whom, and with what rite or initiatory ceremony? I am speaking of the external and formal call which relates to the public order of the church, while I say nothing of that secret call of which any minister is conscious before God, but has not the church as witness of".⁽¹⁾

Calvin, although not disputing the importance of the inner call seems loathe to discuss it, being content to place more emphasis on the call of the church. Indeed, the former is described as the response of the individual to the call of the church. Johnson comments "it is the assent of the candidate whom the church has beckoned".⁽²⁾ Certainly, for Calvin, the secret call is related to the ecclesiastical call in a way which suggests that the Body, not the individual has the task of discerning the necessary gifts. The initiative for providing the church with an ordained ministry is not to be found in individualistic experiences. Thus views of the call developed during the age of revivalism which tended to emphasise the inner, individual elements have clearly deviated from Calvin's position. On the other hand those who have emphasised the church call have sometimes found themselves in the

1. J. Calvin, Institutes of the Christian Religion, Vol.III, Ch.III, p.66f.
2. R.C. Johnson, The Church and its Changing Ministry, op.cit. p.34f.

indefensible position of denouncing completely the importance of the call experienced in solitude.

The Church of Scotland has recently reported on the issue of what constitutes a "lawful calling".⁽¹⁾ Two elements in this lawful calling are:-

- "1. There must be in the ordained an inner calling from God which induces him to offer himself in His service.
2. There must be also an outer calling by the church, through the acceptance of the ordained by a Presbytery which judges him suitable in life and doctrine for the ministry".

A third element is also mentioned:-

- "3. There must also be either election by a congregation, or appointment to work in the church's mission at home or abroad, or appointment to such other extra-parochial work as the church, through its courts, recognises as belonging to its mission or well-being".

This third element is important because the issue of "indefinite ordination" is at stake.⁽²⁾ By this is meant ordination not accompanied by a call to minister to a specific parish. The Church of Scotland now seems ready to admit that "there are other tasks, besides those covered by the traditional parish ministry, for which the Church may require the services of an ordained ministry".⁽³⁾

Although the inner and ecclesiastical call have tended to hold sway, albeit with different degrees of emphasis within the Protestant churches, Niebuhr feels that within these churches there is evidence that a new idea of the call is emerging. "In the contemporary situation the idea of the minister's call is undergoing a change in the direction of greater emphasis on the significance of the call extended to a person by the church on the basis of its understanding of his Christian and providential calling".⁽⁴⁾ Niebuhr contends

1. Reports to GA, 1965, p.704.
2. ibid. p.690f.
3. ibid.
4. Niebuhr, The Purpose of the Church and its Ministry, op.cit. p.84f.

that this call is no less spiritual than in former years. The way God appoints the individuals to the ministry is envisaged as not being different in character from the way in which he elects them to serve Him as individual men or women. This is not to say that some apprehension of the divine will and corresponding response to human will is not necessary. "Without a personal sense of vocation gained in the solitary struggles of the soul with its Maker and Redeemer the minister will always be deficient." However, this call is essentially not a mystical event experienced in solitary encounter but is a "call extended to social man, the member of a community, through the mediation of a community". It is linked to the experience of Stephen rather than Paul, Ambrose and Augustine rather than Francis of Assisi, Calvin rather than Fox. The basis of the argument seems to rest on the assumption that the work of the ministry will change into the whole church ministering and thus the "conception of call changes into the idea of the called and the calling Church". It is the community which will be seen as ministering to human needs and therefore the people will identify with the community and will be challenged by it. In such a situation "the providential call assumes increased importance, for the question the church raises through its various agencies is, which young men and women have been endowed by God with the spiritual, moral and intellectual qualities necessary to His work, which of them through the guidance of their lives have been led by God towards the ministry, which of them it ought therefore to call".

Niebuhr readily admits that this providential call is not easy to understand. He certainly does not unequivocally spell out the difference between the ecclesiastical and the providential call. The crux of the matter appears to lie in a different conception of the church, a conception which has been previously discussed at length. This is the idea of the church being the whole people of God and, as such, ministering to the needs of a community. In this connection it is important to note that there is no more reason to talk of God calling the 'equippers' than the 'equipped'. Indeed, possibly the really demanding call, in this day and age, is the call to be a layman. Furthermore, this call is the call which all Christians have in common. Bliss writes "one of the most

important aspects of the people of God is our solidarity of calling to be His sons".⁽¹⁾ In other words, to merely adopt the secular usage of the word calling and add a divine dimension to it is to distort the Christian meaning. In the secular world, a calling separates people into various professions but in its Christian sense, the word should emphasise unity, not separation or division. This is the calling to witness or communicate the 'Good News' or to 'lay down one's life' in total commitment, and as such, it can be experienced by all means of men from the Pope through the theological professors through the parish minister, through the 'man in the pew' to the 'down and out'. Following on, or arising out of this common calling, the call to be a Christian, is the providential call.

The providential call is experienced when the potential candidate and member of the Christian community, reflects on his abilities and assesses them in the light of the needs of the community. Paul Johnson, in fact, goes so far as to say that "vocations are defined by a community".⁽²⁾ Thus one person might be led into the ordained ministry whilst another is led into another form of service within the community. This kind of call should be differentiated from the ecclesiastical call where the church is mainly sanctioning what is already apparent in the candidate.

If candidates are called in this 'providential' way, that is, if they see a way of utilising their abilities to meet the needs of the community, and these needs are frustrated by the ecclesiastical machinery there are likely to be a number of withdrawals from the ordained ministry, all other things being equal. Conversely, if potential candidates cannot see in the church a means of utilising their talents for the benefit of the community, they are not likely to offer their services in the first place. Rather will they seek fulfillment of their call in other areas of social and spiritual involvement. If this

1. Bliss, op.cit. p.111.

2. P.E. Johnson, op.cit. p.262.

hypothesis is correct, there would appear to be good reason for structuring the church so that the minister is enabled to fulfil his divine calling "to love and serve the neighbour in a community of mutual concern".⁽¹⁾ This would also enable all members of the Body to fulfil their calling to serve the community.

It is clear that there is a degree of overlap in these four types of call, especially, is this the case with the ecclesiastical and providential calls. There is also a certain amount of vagueness attributed to the concept. This is partly due to the conflicting theological traditions and partly due to a confused idea of what the work of the minister really is. With regard to the concept of call in the Free Church ministry, Carlton has been led to describe it as an "intriguing study in institutionalised ambiguity".⁽²⁾ Carlton, in this study of Baptist Ministers, points to some of the anomalies in the modes by which a candidate receives his call. Sometimes it is described as an inner constraint, a "mounting and inescapable conviction that their future lies with the church". However, for only a few did the call come suddenly, for the majority it was not entirely unexpected, in that it was seen as a "climax to a growing vocational awareness". Sometimes opposition to the call can be viewed as a negative form of encouragement, the need to deny oneself, perhaps, being part of the vocational concept. Alternatively, "the 'call' can take the form of vocational certainty born of conscious inadequacy". 'I couldn't speak in public, I couldn't lead in prayer - therefore I knew I was called.' There is also the ultimatum approach. This is tantamount to putting pressure on God so that he will show some sign to indicate whether or not the call is real. Under these conditions "it is possible hopefully to interpret even the faintly abnormal as a bolt from heaven". For example, Carlton cites the instance of the person "who saw the ending of his youthful romance after a party as a sure indication of call", or another who "sensed the answering presence of God during a minor breakdown of his car".

1. *ibid.*

2. Eric Carlton, "The Call, the Concept of Vocation in the Free Church Ministry", in David Martin (Ed.) A Sociological Yearbook of Religion in Britain, SCM Press Ltd., 1968, p.106ff.

Thus by all kinds of devious routes one receives a call to enter the ministry. By personal inclination, by the advice of others, by a variety of circumstances in his private life, one man is turned to the ministry as a profession whilst his neighbour who sat next to him at school decides to become a doctor, a lawyer or whatever. Expressed in this way, it may be wrong to think in terms of special relations. Carlton, for example, points to the danger of neatly categorising the call so that all the attendant phenomena are "conveniently standardised". Once this happens, the intending ordinand "interprets his call in terms of one of a limited number of stereotypes; the expected becomes the experienced".⁽¹⁾ Vogel also thinks it would be a very good idea to be "quite practical and remember that a minister's profession ... presents itself, for better or for worse, as one profession among others".⁽²⁾ Vogel is anxious that the ministry should not be considered in some sense superior to other kinds of services. "A through-going process of 'demythologising' is entirely in place against any such arrogant Pharisaism of a 'holy order'".

The other side of this argument rests on the presupposition that far from being one profession among many the ministry is not a profession at all but a calling. A calling in some sense that other professions could never be. This is not to deny that the doctor, the teacher, the housewife, the miner may also be called but it is to assert that the calling of the minister is of a different order. There are those who would say, for instance, that because of this, recruitment for the ministry should not take place in the same kind of way as other professions. There are different values and expectations which make the ministry unique. There is certainly no career structure as in other professions. Promotion if it can be said to exist at all, takes place in ways foreign to the secular world.

Be this as it may, psychologically speaking, the distinction between profession and calling matters little. Although on the one hand the potential candidate is in some sense chosen, on the

1. *ibid.* p.108.

2. Vogel, *op.cit.* p.10.

other hand the candidate himself chooses. The task of the psychologist is to attempt to understand what this call and decision mean within the context of that person's previous experiences, his emotions and intellectual life, his attitudes towards himself and his relationships to others. Carroll Wise writes, "the call to the ministry is not a matter of fact; it is a theological interpretation of a complex constellation of processes and experience in the life of an individual".⁽¹⁾ As a theological interpretation the call is a way of indicating how a person and the particular experiences which he has had are related to God. Thus any decision to enter the ministry is comprised of both theological and psychological elements. The former is concerned with the God-man relationship and with the "ultimate dimension of the call and acceptance" whereas the latter focuses on the realisation that no man makes such a decision within a social vacuum. It is the social experiences of the individual which have crucial relevance to the way an individual actually hears, understands and responds to the call.

As noted earlier, typical statements of candidates who have experienced a call to the ministry are 'I am going into the ministry because I want to serve others', 'because God has called me', 'I feel the need to preach to others', 'men do not know God and I want to introduce them to Him'. Theologically one has to ask what these statements mean with respect to the person's relationship to God, whereas psychologically one has to discover what their meaning is with regard to the candidates relationship to himself. More especially, the psychologist can study the processes within the person, his relationships and the pattern of experiences which have been interpreted religiously as a call. Difficulties abound, however, when the two modes of description and analysis are confounded. Wise writes "confusion arises when we confuse theological meaning and language with factual description and language and turn theological realities into higher things or

1. Carroll A. Wise, The Calling to the Ministry, Pastoral Psychology 1958, 2, p.9ff.

reduce them to facts". Theologically, then, one talks of a call to the ministry, but psychologically one must speak of the decision of a person to enter a particular vocation.

Eye-brows are often raised because as it has been seen, there is often the feeling that a person's inner call is so private it is absurd to submit it to psychological observation. The grace of God flows from God to the candidate through the supernatural relationship that exists between them. Because the experience of being called in this intense and personal way takes place within the realm of the supernatural, it is not open to investigation by the sciences. One answer to this criticism has been that the action of God takes place within the natural order. God acts in and through those natural and regular patterns which form the subject matter of science. In this respect the psychologist is in the same position as any other scientist, that is, in a position to describe some of the actions of God. He is not, as he is sometimes accused, trying to establish psychological processes as an alternative explanation to the initiative of God. As stated earlier in this chapter to discover the component parts of a particular substance in no way destroys its properties. Indeed those properties may become all the more meaningful. In a similar way to inquire into the psychological meaning of a call in no way denies or detracts from its theological meaning. Psychology can establish ways of investigating the decision making process and correlate these with the growth and integration of an individual but it cannot validate a call in the religious sense.

A second argument against the use of psychology in the investigation of a person's vocation is somewhat apologetic. It seeks to find comfort in the fact that although correlations may be established, a correlation is not certainty, nor can the establishment of a correlation point to a direct cause and effect relationship. In other words, there is still ample opportunity remaining for the spirit to 'blow where it wills'. Although patterns of events can be shown to be reasonably consistent, sufficient doubt remains to allow for these exceptions and individual differences. Hence, because exceptions may arise, the intrusion by God into the natural order is not precluded. Here again,

there is an inconsistency. Whereas the former argument sought to identify psychologically discernible processes with divine actions, this argument contends that they are alternatives. More explicitly the divine action is identified with human ignorance. Those areas as yet untouched by scientific enquiry are the sole arena for the activity of God. This leads to the celebrated 'God of the gaps', a God whose activities are slowly curtailed as science advances and extends its boundaries.

Underlying this justification for the contribution of the psychologist to an understanding of the call there is a basic question concerning the nature of man. Man is viewed as a kind of biological computer. By means of sense-organs information is received from the environment. This is codified and co-ordinated by the brain and appropriate action is relayed to the effectors such as the hands and feet. Sometimes the action is not immediate but the information is nonetheless stored in memory and retrieved at an appropriate time. In other words incoming information may not necessarily effect immediate events but it may impinge on later events. Consequently future behaviour can sometimes be predicted by looking at the organism's behaviour in conjunction with the past behaviour. Furthermore, new situations can be dealt with by the organism co-ordinating input from several past experiences and thus a course of action is produced which is new because it has not issued directly from any one previous experience or action. Welford, an experimental psychologist in his own right extends this to say, "when this happens, a person may experience a sudden 'insight' which seems to come from outside himself in that he cannot introspect the manner of its coming; it is nevertheless clearly the product of his own brain action because it is closely related to the activities and events which precede it."⁽¹⁾

The impression given here may be that the psychologist has a definite model of how the human organism works. This is not the case. The above analogy with the computer is only a model; a working hypothesis designed to co-ordinate some of the facts

1. A.T. Welford, op.cit., p.13.

culled from a large number of experiments. As a hypothesis, though, it is tentative and subject to frequent modification. Furthermore, in the last analysis man cannot be regarded solely as an automaton whose behaviour is absolutely determined by physical constitution, immediate circumstances and past experience, because this would deny an essential facet of human experience, namely free-will. Thus 'surprise' events are not ruled out in the life of an individual but the tendency is to see and understand these within the context of the person's life. Although, as noted above, any pattern of behaviour may have developed from a whole range of factors - social, physical, psychological, and spiritual - acting and interacting in a variety of ways, the psychologist attempts to discover whether a vocational decision makes sense within the context of the individual's life-history and experiences. He may, of course, uncover abnormal factors contributing to the religious calling thereby deducing that there is less chance of its being a genuine one.

The difficulty is that, if not by temperament, then at least by calling, the potential candidate for the ministry is bound to be introspective. Merges and Dittes write, "the affairs of the inner life assume a primary importance and the affairs of his own inner life are apt to assume special importance."⁽¹⁾ This is in the nature of the experience, unfortunately, that by continually looking inwards, compulsive and irresistible feelings are built up in the most unlikely people. Moss writes, "anyone with any experience of interviewing postulants can quote dozens of cases of men with an impregnable 'sense of vocation' who are clearly not blessed with even the minimum abilities required."⁽²⁾ Presumably, if someone lacks the basic intellectual, physical, spiritual and psychological qualities, one is justified in assuming that the calling would not be of God. As previously maintained, God works through the natural order of things and if the raw-material is not present to begin with, one can therefore assume that the divine

1. Merges and Dittes, op.cit. p.12.

2. Moss, op.cit. p.33ff.

calling has not been given. In a major symposium on the subject, McCarthy writes, "one may infer to the absence of a special call from the absence of the required personal credentials".⁽¹⁾

The conclusion to be drawn is that no-one should expect that simply by thinking about it an answer to the difficult question 'am I personally called?' will be arrived at. Vogel issues the warning that a person who is questioning his vocation must be pointed away from himself.⁽²⁾ This is not to say that the candidate is not in the position to enquire of himself whether he has the necessary gifts and talents "yet he will not carry out this necessary and whole-some self-criticism all by himself". The individual must allow himself to be encouraged, corrected and guided by others who are not so deeply and personally involved in the difficulties of the question. Traditionally, and rightly so, this task has been that of the church or people nominated by the church. Unfortunately, the church can claim no infallibility whatever method it chooses to test the call of its candidates for the ministry. On the one hand, it is possible for the church to reject men truly sent by Christ. On the other hand, a candidate may be accepted who subsequently indicates that he has been mistaken in his sense of vocation. The church, no more than other human institutions cannot be free from ignorance and error. However, it is now high time to look at the way different denominations have grappled with this problem of selecting ministerial candidates. The prime concern is, of course, the method utilised by the Church of Scotland but it will be helpful from the point of view of comparison to look at two other denominations, namely, the Church of England and the Methodist modes of operation.

1. William C. Bier (Ed.), Psychological Testing for Ministerial Selection, Fordham University Press, New York, 1970, p.65.
2. Vogel, op.cit. p.11.

CHAPTER 5

SELECTION IN THE CHURCH OF SCOTLAND

Rather than plunging straight into the selection system of the Church of Scotland it will be helpful, for comparison purposes, to study two other denominations. The Anglican Church uses a method which has some similarities to the Scottish Church but Methodism employs a completely different procedure, consequently both systems demand a closer scrutiny. This will help to clarify and focus not only some of the issues involved in selection but also put into perspective the system used by the Church of Scotland.

The Anglican Church

Those men seeking ordination in the Church of England are first of all commended to the Diocesan Director of Ordinands (DDO). The DDO arranges appropriate interviews on behalf of the diocesan authorities and in consultation with the bishop, makes arrangements for the applicant to attend a Bishops' Selection Conference. Only a diocesan bishop can accept a man as a candidate for training and later for ordination. In practice, the Selection Conferences are arranged by the Advisory Council for the Church's Ministry (ACCM) on behalf of the diocesan bishops. They are held in various parts of the country throughout the year, and a candidate is usually required to give three months notice before he can be registered for a Conference. The minimum age for attendance is eighteen. In general the minimum academic requirements for candidates under the age of twenty-three consist of five G.C.E. passes of which one must be English Language, and two must be at the 'A' level standard; or equivalent qualifications.⁽¹⁾ For candidates aged twenty-three and over the academic standard is not laid down in absolute form, but each individual is assessed in accordance with his existing qualifications and the type of training he should do, if accepted as a candidate. For such men who are not graduates or potential graduates a diocesan examining chaplain or other person is appointed by the bishop and he then has the task of deciding whether the candidate is "educationally ready to attend a Bishops' Selection Conference".⁽²⁾

1. There are some exceptions to this general rule, see Ordination in the Church of England, ACCM, 1972, Church Information Office, Westminster, p.4.

2. *ibid.*

Conferences are fully residential and last from about early evening on a Monday until after breakfast on the following Thursday. The Selectors are nominated by the bishops and include clergy and lay men and women. The selectors are usually available for service over a three year period and are often nominated to serve for two or three consecutive three year periods, but not necessarily so. The bishops nominate people to serve in four different categories.⁽¹⁾

As Chairman: These are senior priests who are asked to consider in particular the candidate's vocation and his devotional life and to discuss with him the whole realm of his religious life and personal Christian commitment. The Chairman also has an important function in setting the tone of the Conference and of drawing out each selector's contribution in the assessment of the candidates.

As Pastoral Selector: This person is usually a parish priest and he must try to determine how far candidates appear interested in people as such, their sensitivity to others and the self-awareness and Christian understanding from which pastoral potential might develop.

As Educational Selector: This is a man or woman, lay or ordained, whose task is to assess the candidate's level of educational potential, his capacity for a period of sustained study and reading. He has the responsibility of deciding whether the candidate is likely to continue to have an open and receptive mind and an ability to reason and discuss clearly.

As General Selector: This is a lay man or woman whose role is to consider the candidate's whole personality and whether or not he is likely to measure up to the demands of the ordained ministry. These four selectors, together with a selection secretary from ACCM form the selection panel at the Conference.

The Conference takes place within the context of worship with a celebration of Communion each morning and Evensong each evening. It is, however, made clear to candidates that worship is not compulsory although they are expected to go to the concluding Communion service on the Thursday morning. About sixteen candidates attend each Conference and each candidate has a half hour interview with each of the selectors. The educational, pastoral and general selector each give a talk on some aspect of the church and its ministry, and the candidates then have group discussions on questions

1. The following information was obtained from the secretary of ACCM in a personal communication.

raised in the talks. There is a general discussion session at which points made in the groups are raised with those who have given the talks but otherwise the selectors are not present when the discussions take place.⁽¹⁾ They are present on the Tuesday evening ten minute topic session. On these occasions the candidates are each asked in turn to chair a discussion on some topic, usually a contemporary and controversial one, and at the end of the ten minute discussion, the chairman has to sum up. Selectors, although present, are not allowed to participate.

As previously noted each candidate has to be sponsored for a Selection Conference by a diocesan bishop, normally the bishop of the diocese where his home is, but sometimes where he is studying at University. The candidate fills in a registration form. The completed registration form is photocopied and each selector receives copies of all registration forms of all the candidates three weeks before the conference. This is the only information about the candidate which the selectors have until the assessment session at the end of the conference. The references are taken up and read through as they are received in the office of the ACCM selection secretary who is to act as the secretary of the Conference. During the week before the conference the secretary reads through the references again, noting any particular points.

At the assessment session at the end of the conference, which begins on the evening of the Wednesday and continues after the candidates have departed, each candidate is considered in turn. The selectors are asked to make their own comments and give a preliminary mark. The scale of marking ranges from A - outstanding to D - unsuitable with a line drawn through C plus and C minus as the line of recommendation. The secretary reads out the references and the selectors then have to come to a common mind. If the unlikely event happens and they are unable to reach a common mind, they report to the bishop a 'no decision' together with a full text of their comments. At this point the bishop either makes a decision of his own accord or sends the man to a further Conference.

1. A situation which is totally the reverse of the Church of Scotland procedure for there the selectors are present during group discussions since these are a means of assessment.

In effect the selection system, in the sense that it puts into commission the powers which belong to the bishops, means that the bishops' selectors offer advice to the candidate's bishop which the bishop is free to accept, refuse or modify. In practice though, simply because the selectors have been nominated by the bishops, in the vast majority of cases the bishops accept the advice of the Selection Conference. This advice can take one of four forms: - not recommended, not yet recommended (with the implication that the selectors expect he would be recommended in one or two years), conditionally recommended or recommended. These recommendations are for training, not for ordination which is a decision the ordaining bishop takes at the end of the training, depending on the man's successful completion of his training and being given a 'good Chit' by the college. The recommendations are also dependent on the man being passed medically. In fact the candidate takes a medical examination after the Conference. 'Not yet recommended' and 'not recommended' candidates may be sponsored by a bishop for a further Conference, and indeed it is expected that 'not yet' candidates should present themselves for selection again. On the other hand it is rare for a 'not recommended' candidate to come to more than three Conferences.

Before leaving the methods of the Anglican Church a word needs to be said on the selection of auxiliary ministers, although, as yet there is no comparable office in either Methodism or in the Church of Scotland. Unfortunately there is the difficulty of finding the right name for this kind of ministry. The words 'auxiliary', 'supporting', 'supplementary', 'part-time', 'tent-making', 'voluntary', all carry 'loaded' interpretations. Yet the Anglican Church is anxious to view this kind of ministry as a way of "exercising priesthood which is full of positive and exciting possibilities".⁽¹⁾ Various ACCM reports have looked into the possibility of ordaining men who would continue in full-time secular employment and who would exercise their ministry as part of a team of parish clergy.⁽²⁾ Another possibility is that of ordaining men who would exercise their priesthood within or through their secular or specialist employment, any links with

1. Selection and Training for the Auxiliary Parochial Ministry, ACCM report number C.A. 1723, 1968, p.2.
2. A Supporting Ministry, ACCM, Church Information Office, 1968: The Place of Auxiliary Ministry, Ordained and Lay, ACCM, Church Information Office, 1973.

the parochial system being entirely secondary. Whatever possibility is envisaged however the main concern with regard to ordaining men to the priesthood for auxiliary ministries is that it "should not degenerate into the setting-up of a category of 'second-class' clergymen in the church".⁽¹⁾ This sentiment of maintaining standards finds expression when methods of selection are discussed, thus, "we emphasise that standards of selection and training should be as careful as for full-time ministry".⁽²⁾ The danger is envisaged of a selection standard emerging which would just be below that for the full-time ministry with the result that, perhaps, candidates who had been 'not recommended' at the Selection Conference could creep into the ministry through this back door. To saddle the church with a second-class ministry in this way would be nothing short of disastrous. Indeed such a method might be counter productive in that the best men could be put off from offering themselves. "A man seriously contemplating offering himself for an auxiliary ministry, and of first-class training and ability in his own profession, should expect no lower standards in the ordained ministry of Christ's Church. It is precisely such men that the Church should hope to call to auxiliary ministries and it does no honour either to them or the Church to suggest that the standard of selection and training should be other than high".⁽³⁾

To counter these pressures towards a second rate ministry the methods of selection are no less stringent than for the full-time ministry. As before, all the candidates are required to attend a Bishops' Selection Conference organised nationally through ACCM. The general pattern of these Conferences is on the same lines, perhaps with some minor modifications. For example, a week-end Conference is often more suitable and convenient. However the same basic qualities as are looked for in men offering for the full-time parochial ministry should be possessed by the potential auxiliary minister. "He should have a creative mind ... and possess such gifts as will enable people to trust and respect him as their guide in spiritual affairs... It is essential that the ordained minister shall be a man with a message and one who is able to get this

1. The Place of the Auxiliary Ministry, Ordained and Lay, op.cit. p.26.

2. A Supporting Ministry, op.cit. p.17.

3. The Place of the Auxiliary Ministry, Ordained and Lay, op.cit. p.27.

message across. The priest needs to be a catalyst through whose agency Christ becomes a real power in the lives of those whom he ministers".⁽¹⁾ Again it is emphasised that the selectors only recommend men for training and that this training is a continuation of the testing of a man's vocation both by himself and by the church. There should therefore be a "further formal selection procedure after he has completed at least half his training. As a result of this selection he would be provisionally recommended, or not recommended to his bishop for ordination".⁽²⁾ The suggestion that a third stage of selection is needed is under review. This would arise where men ordained to an auxiliary priesthood combined with secular employment wished to become full-time incumbents.

Another selection problem that the Anglican church is grappling with is that of specialised ministers. This, again, is something which the other two denominations have yet to come to terms with. The arguments in favour of a different selection process can be summarised thus. If one admits that the church needs a more varied and differentiated ministry than exists at present then this is reason enough for selecting men to non-parochial ministries and for setting up a selection system geared to their specific needs. Further, their training could also be adapted to these needs. It has been suggested that, "if it were possible for a man to offer himself for a specialised ministry, more men might present themselves for ordination. Is there here an untapped reservoir of potential ordinands?"⁽³⁾ The point is that men may not be tempted to candidate for a specialised ministry if they know that they must first of all enter the parish ministry. "They are afraid of being trapped for ever in an ecclesiastical machine, centring in parochial ministry with which they are disenchanted".⁽⁴⁾ On the positive side other men might feel definitely encouraged to offer themselves if they could see the possibility that their gifts would be used imaginatively in a particular form of ministry.

The arguments against a different method of selection can be cited thus. As argued in Chapter Two many specialised ministers do similar work to the parish priest, but their work is oriented towards

1. *ibid.* p.28.

2. *ibid.* p.29.

3. Specialised Ministries, ACCM, Church Information Office, Westminster 1971, p.72f.

4. *ibid.*

a particular environment. There is the basic concept of 'service' which should underlie all ministries and therefore there are certain basic qualities which all ministers should possess. Another earlier contention was that allowance should be made in these days of rapid change for a minister to move easily across 'sector' boundaries. That is, adaptability and flexibility should be essential requirements of the ministry. An extreme form of this argument would suggest that if a man's aptitudes limit him to one rather confined area of human activity and concern, then it is doubtful if he ought to be ordained at all. Certainly if a man was only selected for one kind of specialised ministry some safeguards would be necessary in case he decided at a later date to transfer to another sector of ministry. Further, there is no definitive evidence to suggest that a different selection system would lead to rises in recruitment figures. Indeed the figures point in the opposite direction. As a result of the questionnaire circulated by ACCM and already cited in Chapter Two, it was discovered that out of 382 specialised ministers who had replied only 84 said that they had contemplated their specialism before ordination whereas 294 did so only after ordination.⁽¹⁾ A final argument ranged against a different selection process is the practical problem involved. Since there are a large number of different kinds of ministry, what kind of selection machinery would be adequate to cope with such a diversity? Presumably there would have to be specially chosen selectors representing each kind of ministry. Is such a procedure, not only desirable, but realistic?

The ACCM report on 'Specialised Ministries' which looked closely at both sides of the argument eventually concluded that "on the whole the weight of the argument ... favours the system of having one form of basic selection procedure for the ministry in general". It was felt "inadvisable to develop selection Conferences for particular forms of ministry".⁽²⁾ However, the report did suggest that changes could be made to the existing arrangement. Firstly, steps should be taken to ensure that candidates know they are being selected for the whole ministry of the church and not simply the parish ministry. To this end a proportion of selectors could come from specialised ministries other than the parish. Secondly, if special gifts in a candidate become apparent to the selectors during the Conference and

1. *ibid.* p.74.

2. *ibid.*

that they induce from these that he might well be suited to a specialised form of ministry, they should indicate this in their final report. The possibility then exists for his training to be structured accordingly. Finally, whilst it is acknowledged that the same basic qualities are required for all ministries it is also recognised that "there are a few men who would not be suitable to be incumbents, but who might be able to exercise a useful ministry in some specialised sphere".⁽¹⁾ In these rare cases the man should be recommended for a specialised ministry although, clearly, such a man should not then transfer at a later date to the parochial ministry without further selection and training. The reporters write in italics, "we would stress that such a recommendation for training would be exceptional and only given in cases where a man has some particularly outstanding gift which would be lost to the church if he were not to be ordained".⁽²⁾

Thus, for the Anglican church the same selection system prevails for all kinds of ministry. However, as with other denominations, a candidate is only selected, in the first instance, for training. During his time at College a student is still under supervision. In a sense therefore selection is a continuous process. How realistic this is will be considered in the conclusion to this chapter. For the moment suffice it to say that at the end of his college training the Anglican ministerial candidate is ordained and only after this stage are there no more selection procedures to go through. Training, however, continues. The bishop and the college principals work in conjunction and a 'title' is found for each man. This 'title' or curacy lasts for three years and is under the supervision of the incumbent. It is seen as being analagous to the 'house jobs' which a medical student must carry out in hospitals between passing his qualifying examinations and being registered. In other words, it should be a time of "intensive practical training in a real and demanding pastoral situation".⁽³⁾ The idea of the first year being a diaconate helps to ensure that this year is one of further training. Running parallel with the 'title' is the Diocesan Post-Ordination course (P.O.T.).⁽⁴⁾ This is a way of providing further training for those in the diaconate and in the first year or two of the priest's orders.

1. *ibid.* p.75.

2. *ibid.*

3. Basil S. Moss, Clergy Training Today, SPCK, London, 1964, p.40.

4. For an example of a memorandum on the training of deacons and a P.O.T. course see Moss, *op.cit.* p.81-87.

In the present days of clergy shortage such courses as these assume great importance because of the early promotion of curates to single-handed responsibility for parishes. It is also recommended that a man should do a curacy before entering a specialised ministry, although in a few cases "it might be appropriate for a man to be ordained direct to a specialised ministry".⁽¹⁾

Although the training period and the further supervision after leaving college have similarities to the procedure within Methodism, the selection of ministerial candidates in the first place is completely different. There is nothing which corresponds to the concept of the Bishops' Conference nor is the procedure worked through quite so quickly but these facts will become transparently obvious as the system is outlined.

The Methodist Church⁽²⁾

The process of being selected for the Methodist ministry takes about nine months and it will be seen that at each point in time the different levels of the organisational hierarchy of the church are involved. At the national, or connexional level the ruling body is the Methodist conference. The whole connexion is made up of Districts which are ruled by Synods. Each District consists of a number of Circuits, the central meeting of which is the Circuit Meeting, and each Circuit is composed of a number of local churches. The chairman of the Circuit Meeting is the Superintendent Minister of the Circuit. However, it is important to realise that before the intending candidate can present himself at the various courts of the church he has to fulfil certain requirements.

Apart from the usual conditions pertaining in all three denominations, namely that the applicant should be baptised and a church member, the Methodist church also requires that its candidates should be, except in very special cases "fully accredited local preachers". This requirement naturally lengthens the time taken before a candidate can be finally accepted for training for the ministry. Save in exceptional circumstances one must have been 'on Trial' for not less than twelve months before being admitted as a Local Preacher. The normal period of probation for this

1. Specialised Ministries, op.cit. p.88.
2. The information which follows can be found in The Constitutional Practice and Discipline of the Methodist Church, Methodist Publishing House, Epworth Press, London, 6th ed., 1974, p.310ff.

office is more like two years. The steps involved consist of four Connexional written examinations (with papers on the Old and New Testament, Christian Doctrine and Worship and Preaching) plus two trial sermons in front of representatives of the Local Preachers of the Circuit and ministerial staff of the Circuit. Finally there is a short oral examination before all the Local Preachers and ordained ministers of the Circuit. Having passed all these tests and assuming that the candidate has passed at the G.C.E. examination at Ordinary level English Language and three other subjects, the wheels can be set in motion for selection for the ministry. The connexional candidates committee meets before the September Circuit Meeting to consider cases in which exemption is sought for these academic qualifications.

Not later than the first Sunday in July notification is given, by the Superintendent minister to members of the Circuit Meeting, of the candidates desire. One purpose of this is that members of the meeting might avail themselves of the opportunity of hearing the candidate preach during the ensuing quarter. The notification is, however, provisional, and formal nomination at the September Circuit Meeting is dependent upon the candidate having passed the necessary qualifying examinations. That is, the Local Preacher's papers must have been passed with a mark of at least 50%. The Superintendent minister must also be satisfied as to the candidates state of preparedness. The nomination having been submitted a vote is taken by ballot and the vote is recorded - for, against and neutral. In early November, those candidates who have been recommended by the Circuit Meeting take two Connexional written papers. One is a Biblical paper including general Bible history and teaching, with knowledge of specified texts, and a knowledge of the life and teaching of Jesus as related in the Gospels. The other is a general paper designed to test the candidates powers of expression, awareness of the contemporary world and his general knowledge.

Some time before the end of December the candidate must preach two Trial Sermons in two of the Circuits of the District. The Superintendent of the Circuit in which each service is conducted arranges for two ministers and two laymen to hear and report on the service. A written report of the whole service is submitted to the Secretary of the District Examination Committee. The two sets of four hearers give their estimate of the general character of the service, the preacher's voice and style, his reading of the Bible

and selection of hymns, and his conduct of the service as well as of the character of the sermon. A mark is assigned both to the service and to the sermon and these are subject to confirmation or alteration both by the District Candidates Committee and by the Synod. Some time before the end of January the candidate is examined orally by the District Candidates Committee. This Committee essentially consists of the main ministerial officers of the Synod plus about twelve ministers representing the Circuits and three laymen, who, if possible have had experience of personnel selection. The purpose of this oral test is twofold. In the first place the members of the Committee attempt to form a personal opinion at first hand of the candidate's general fitness for the ministry, and of his readiness of speech and clarity of thought. Secondly it gives the candidate a chance to relate something of his own Christian experience and call to the ministry, and of his acquaintance with elements of Methodist doctrine. The Committee has before it the full record of the candidate's work and character, a book-list, his sermon reports and written examination marks. It assesses all this data together with information gleaned from the oral test and then makes its recommendations to Synod. The candidate then has to appear before a ministerial session of Synod, not later than mid-February, to give an account of his Christian experience. The Synod has the final responsibility either of declining the offer of the candidate or of forwarding him for further examination. It must not, however, be assumed that a recommendation by the Synod implies that final acceptance is assured. The reverse is sometimes the case.

In March or early April the candidate is summoned to appear before the Connexional Candidates Committee for further oral and medical examination. The Committee is appointed by Conference and consists of tutors from the Methodist theological colleges and a number of Circuit ministers and laymen and women of whom a third retire annually and are not eligible for re-appointment until after three years have elapsed. The total number of Committee members, including ex-officio members, is something over thirty. A sub-committee is appointed to read and mark all the written sermons.

At this Connexional Committee the candidate is again asked, as at Synod, to state briefly the facts of his conversion and call to the ministry. Of course the Committee have before them all the

previous records and marks of the candidate. A final mark is assigned to each candidate and the Committee recommends to the Conference his acceptance or non-acceptance, the exact vote - for and against (no neutrals) - being recorded. In practice the main Committee is split into four or five sub-committees to examine a set of about six candidates each. If then, after this examination, there are any difficulties regarding the decision of the sub-committee or any doubts about the candidate which cannot be resolved, the candidate has to appear before the whole Committee for further examination. The whole process usually lasts from after lunch on one day to late afternoon on the following day.

The stated purpose of this Connexional Committee is to "judge the candidate's general intelligence, his alertness of mind, and capacity for thinking for himself, and his ability to give reasons for the faith that is in him".⁽¹⁾ Evidence of his Christian character, earnestness and conviction are looked for in the past experience of the candidate. It is also noted whether he has made the best use of the opportunities presented to him to improve his general education. "No candidate is rejected because he has not read a number of difficult books; but if a man has clearly had opportunities and neglected them, hoping that ignorance will be concealed or counterbalanced by personal gifts or even capacity in the pulpit, he will find little acceptance".⁽²⁾

The Connexional Examination Committee reports its recommendation to the ministerial session of Conference, which meets in July. In theory the final decision rests with the Conference which is not bound beforehand by the Committee's judgement. In practice, however, those whom the Committee recommends unanimously are usually accepted without question; those who have received 75% on a divided vote in the Committee are considered individually by Conference in the order determined by the number of votes cast for and against by the Committee; Those who have not been recommended by the Committee are usually rejected 'en bloc' by the Conference unless notice has been given of a special appeal. It is important to note, though, that no candidate is accepted for the Methodist ministry save by a vote

1. Manual of Directions for the use of candidates for the ministry, Methodist Publishing House, Epworth Press, London, p.31f.

2. *ibid.*

of three-fourths of the members of the Conference present and voting. In fact no person can assume the certainty of his acceptance until after the Conference has made its final decision.

Having successfully cleared all these hurdles the candidate finally enters a theological college in the September. It is a process which takes at the very least two years from the point of first deciding to enter the ministry. Furthermore, the process is, in a sense, still not complete. As with the Church of England and the Church of Scotland, Methodist students are under continual supervision during their period of training. There is also a probationary period which each man undergoes on leaving college. The period of probation is normally six years from the date of acceptance, whatever part of the period is spent in college. At least one year of probation must be spent in Circuit work unless Conference directs otherwise. The period of probation is curtailed according to a sliding scale for senior candidates. The selection procedure for senior candidates, however, remains the same, except that some minor amendments are made for those men who have retired or are about to retire.

Thus it can be seen that there are glaring differences between the two systems of selection already discussed. The Anglican system is short and concentrated whereas the Methodist one is very long and drawn out. The former process allows candidates to present themselves for selection very soon after their original call to the ministry whereas the latter ensures that a gap of at least two years is the usual thing. This means that time itself becomes a severe test of character, commitment and call. The requirement that all Methodist candidates should be Local Preachers also ensures that candidates have had a certain degree of Christian experience and have given a good account of themselves in the local church and Circuit of which they are a member. Whether these are desirable requirements is another question altogether. A point to bear in mind is that both denominations use only subjective judgements in their assessments. The exceptions to this are the minimum requirements in terms of GCE's, the written examinations required of Methodist candidates and the medical examinations. This latter test is significant in that the Church of Scotland has no such medical requirement. A large proportion of both procedures, however, is taken up with interviews in front of Committees of varying shapes and sizes. The Church of Scotland for many years was also heavily weighted in favour of the interview method, but it is this denomination which now demands attention.

Church of Scotland

The Selection System before December 1966⁽¹⁾

In the first instance candidates seeking admission to a theological course needed to intimate their intention to their respective Presbyteries not later than the 31st of March. This intimation was then passed on by the Presbytery clerk before April 15th along with any other relevant information and observations, including a recommendation from the candidate's own minister, to the Central Board for the Selection and Supervision of Candidates for the Ministry. The candidate then had the task of satisfying the Board as to his character, motives and previous course of study. In practice this took the form of an interview at one of the four centres, Aberdeen, Edinburgh, St. Andrews or Glasgow. At each centre a panel of approximately fifteen assessors, of whom a number were elders and a number were ordained ministers, met. Each candidate was interviewed for twenty to thirty minutes after which the panel recommended acceptance or non-acceptance to the Central Board. In some cases, if certain problems were unresolved, candidates were interviewed more than once by individual members of the panel. Sometimes candidates were interviewed by individuals before they were seen by the whole panel.

The system seemed to work reasonably well except that candidates sometimes felt that not enough time had been devoted to them to allow the panel to judge fairly. In practice a good deal depended on the wisdom of the convener. Mechie writes about the "lack of uniformity over the whole country and the excessive weight which it would give to particular, almost fortuitous, considerations such as the presence in a Presbytery of a scholarly minister of an authoritarian temper".⁽²⁾ A list of examples is given by Briner with respect to the American Presbyterian Church but these examples could be applied equally well to any denomination that relies on the interview.⁽³⁾ Perhaps the chairman of the interviewers was just celebrating the tenth anniversary of his doctoral degree and still no faculty had invited

1. A good deal of the following information is found in J.T.Cox, Practice and Procedure in the Church of Scotland, W. Blackwood and Sons, Ltd., Edinburgh and London, 1964 (5th Edition).
2. S. Mechie, "Education for the Ministry in Scotland since the Reformation", Scottish Church History Society. Records 1966, 15, p.19.
3. L.A. Briner, "The New Presbyterian System of Evaluating Candidates for Ordination", Theological Education, Winter 1971.

him to join their staff. A sense of bitter frustration could totally alter the course of the interview. Possibly one of the interviewers had a fixation on a favourite theologian and woebetide the candidate who was unaware of this bias. Or perhaps the chairman was a harmless somebody who knew the candidate's mother and naturally assumed that any son of hers would make a good minister. "We don't need to go into this in detail - do we?" At the end of the day one has to ask with Briner, "do objectivity and sensitive concerns for persons really prevail in such instances or do the loaded potentialities determine the outcome?"⁽¹⁾ However, this is only anecdotal evidence, if not apocryphal. More objective facts will be presented shortly, for the moment the selection process must be followed through to its conclusion.

If the Board approved the application a Certificate of Fitness was issued and thereafter the applicant was nominated by his Presbytery. In fact for the duration of his course, and this still applies, the student remained under the supervision of his Presbytery which nominated him. However, in all these matters relating to the nomination and supervision of students there is the reservation that all students or intending students have the right to petition the General Assembly to review their case. Coupled with the issue of a Certificate of Fitness it was incumbent upon each candidate to take an entrance examination in the September in the English Bible and New Testament Greek. If the student failed either papers he was permitted to attend certain classes but was required to take a re-sit in the following Spring. If at the second attempt a failure was recorded, the church withheld its recognition of the student's first session and the Committee on Education for the Ministry considered afresh whether the student could be recognised as a candidate for the ministry and be allowed to begin the course again in the following session, after passing

1. *ibid.*

the entrance examination.⁽¹⁾ If a student failed both papers in the September he was not allowed to begin his course that session.

For many years one of the prerequisites for a student intending to qualify for the Church of Scotland ministry was that he must be a graduate in Arts, Medicine, Science, Law or Music. Students who qualified in this way could then take the 'regular' course and take a three year course in theology, the B.D. degree. The exception to this rule was granted to men who were allowed to take a 'modified' course. In 1962 the regulations for this course were re-examined and the General Assembly approved them.⁽²⁾ The course was intended for students who were not able to follow the regular course but who nevertheless showed evidence of general suitability for the ministry. They also had to have attained the age of twenty three on or before the 31st December of the first year of the Arts portion of the course. This Arts portion of the course took the form of a pre-Divinity course at either Trinity College, Glasgow or Christ's College, Aberdeen. The aim was to enable students to attain such additional passes in the University Preliminary Examinations as would entitle them to a Certificate of Fitness on the terms demanded by the Scottish Universities' Entrance Board for Candidates of twenty three years of age or over. In fact alterations were made to these requirements by the Committee in 1965.⁽³⁾ The preliminary requirements for entry onto the course were raised from one pass at the Higher Level (English)

1. The Committee on Education for the Ministry is a Committee of the General Assembly with the Department of Education and is responsible for all matters, pertaining to the recruitment, selection, education and training of candidates for the ministry, for supervising the training of probationers for the ministry and for the provision of in-service training for ministers of the church. In 1970 this Committee assumed responsibility for all the functions formerly discharged by the Central Board for the Selection and Supervision of Candidates for the Ministry and by the four Boards of Practical Training. (See Reports to GA, 1970, p.591). In the days before there was a Committee of the General Assembly charged with the matter, the Presbytery took a much more central place in the system of ministerial education than it does at present. See Mechie, op.cit., p.19.

2. Reports to GA., 1962, p.552.
3. Reports to GA., 1965, p.498.

and two passes at the 'O' Level in the Scottish University Preliminary Examinations (or the S.C.E.) to two passes at the Higher Level (one being English) and one pass at 'O' Level standard. The aim of this was simply to reduce the number of Higher passes candidates were required to gain during the Pre-Divinity Course. This arrangement still stands except that this 'modified' course will only be available in Aberdeen after 1974. Of course, it is almost taken as read that all students not attempting to take the B.D. must qualify as Licentiate in Theology. All students must reach this standard before being judged eligible to proceed to licence as a Probationer.

A further complication was the introduction of a new B.D. as a primary degree in St. Andrews and Edinburgh Universities.⁽¹⁾ The church had to consider whether this course could be considered as sufficient training for the ministry. The result of the deliberations was that it could be so considered if, in the first instance, the course was treated as an exception and also recognised as only part of the church's total requirements.⁽²⁾ With regard to this course, candidates simply sit the English Bible Examination before admission to the course and take the Greek Entrance Examination at the end of the first year. They also have to be interviewed by the Central Selection Board before embarking on the course, as indeed, do those students seeking admission to the Pre-Divinity course. It must be said that although the three kinds of courses still exist, a number of regulations have been changed over the past few years in order to remove any anomalies. For example, the Entrance Examination has been discontinued since 1968.⁽³⁾ In its place is a First Year Bible Examination similar to those set in the second and third years. Competence in Greek is tested by heads of departments. The right has also been reserved by the church to insist that a student should take the regular course if he is clearly qualified to do so, but that otherwise the

1. *ibid.* p.500. Up till 1964 the B.D. was a postgraduate degree following on from the M.A. Now it can be taken by undergraduates in three or four years either as an Honours or an Ordinary degree.

2. Reports to GA. 1966, p.731.

3. Reports to GA. 1968, p.631ff.

First B.D. be recognised an alternative way of preparation in part for the ministry.⁽¹⁾ However the most far-reaching change has involved the way in which candidates are selected in the first place.

The Committee on Education for the Ministry admitted that the past method of selection was "satisfactory in measure only" and came to the conclusion that a more satisfactory method should be considered.⁽²⁾ Although this traditional method had produced ministers of "great spiritual stature and intellectual ability" it was nevertheless the opinion of the Committee that "the Church must devise a more effective method of detecting the less suitable candidates".⁽³⁾ Undoubtedly one of the defects of the system was its almost sole reliance on the interview as an instrument of selection. Indeed, it is worth noting that all three denominations thus far considered have relied on the interview as a measure of assessment. Consequently a short pause is in order, in which some of the experimental evidence on the reliability and validity of interviews can be weighed. Some of these experiments are significant in the sense that the new procedures evolved by the Church of Scotland since December 1966 rely, indirectly, on them.

The Interview as an Instrument of Selection

One of the early classic experiments on interviews and one that is quoted time and time again is that of Hollingworth.⁽⁴⁾ Twelve sales managers, all experienced in personnel selection, interviewed fifty seven applicants independently and each according to his own individual style. The applicants had to be ranked according to their suitability for the post in question. The results indicated a certain degree of inconsistency among the judges. Each applicant's rankings showed wide variations according to the interviewer. In fact one applicant was rated sixth by one sales manager and fifty sixth by another. Another was rated first and bottom by two different judges. About the same time Rice conducted an experiment

1. A summary of the problems arising out of the diversity of courses is given in Reports to GA, 1971, p.539ff. These problems have been largely resolved, see 'regulations anent training for the ministry', Reports to GA, 1973, p.587ff.
2. Reports to GA, 1965, p.498.
3. Reports to GA, 1966, p.733.
4. H.L. Hollingworth, Vocational Psychology and Character Analysis, New York, Appleton, 1929.

purporting to show how bias in the interviewer affects the outcome.⁽¹⁾ In this case two interviewers had to discover the reasons for the destitution of the large numbers of persons applying for relief. One, a socialist found that 39% of his cases were attributable to industrial conditions, 22% to drink. The other, an advocate of temperance, found 7% and 62% respectively under these headings.⁽²⁾

Soon after the Second World War, Kelly and Fiske conducted a five-year research programme on the prediction of performance in clinical psychology.⁽³⁾ 700 male post-graduate trainees were studied and the prediction data were collected by about eighty psychologists and psychiatrists. A whole array of predictors and criteria were used and the interview method was also utilised. There were two interviews for each trainee, a one-hour initial interview and a later two-hour intensive interview. Both were preceded by a study of relevant documents and both were completed by the recording of judgements. The interviews were unstructured. One verdict of Kelly and Fiske was, "neither of these interviews appear to have made an essential contribution to the assessment process".⁽⁴⁾ Indeed, this is their general verdict, for they say in another place "our findings with respect to the contribution of the interview suggest that the user's confidence in a technique is an extremely fallible index of its actual validity in a specific situation."⁽⁵⁾

Another experiment of about the same time is that of Himmelweit.⁽⁶⁾ This is in the different sphere of student selection.

1. S.A. Rice, "Contagious Bias in the Interview", Amer.J.Sociol., 1929, 35, p.420-423.
2. Argyle has more recently analysed the different kinds of perceptual bias which creep into selection interviews. See M. Argyle, The Psychology of Interpersonal Behaviour, Penguin, 1967, p.46ff & 154ff.
3. E.L. Kelly and D.W. Fiske, The Prediction of Performance in Clinical Psychology, Ann Arbor, University of Michigan Press, 1951.
4. *ibid.* p.170.
5. *ibid.* p.vi.
6. H.T. Himmelweit, "Student Selection - an Experimental Investigation:I" Brit. J. Sociol., 1950, 1, p.328ff / H.T. Himmelweit and A. Summerfield, "Student Selection - an Experimental Investigation:II", Brit. J. Sociol., 1951, 2, p.59ff.

The study is of interest because it compares the predictive accuracy of several different types of tests such as interviews, cognitive tests, biographical information and so on. The criteria against which tests, interviews, and other data were validated consisted of the Intermediate and Final Examinations. The finding was that none of the tests of intelligence and temperament which proved to be successful predictors of student success correlated significantly with the interview. In fact there was a tendency for low negative correlations to predominate. When correlated with success at University, the interview again failed to show a significant correlation.

Working on the results of such experiments as these, Eysenck comes to the conclusion that "there is practically unanimous agreement regarding the unreliability and lack of validity of the interview".⁽¹⁾ This view is not surprising, in that Eysenck, by reputation, is an arch enemy of the interview technique of assessment. However, Vernon also accords "the selection interview is obviously unsatisfactory ... because it provides such an unrepresentative and limited sample of the interviewee's behaviour".⁽²⁾ Vernon blames this fact on its "very multifariousness which makes its result so uncertain; there is so much scope for the interviewer to jump to false conclusions, and to be influenced by prejudices and unsound theories".⁽³⁾ Certainly there seem to be good grounds for saying that the interview compares very unfavourably with objective tests of measurement when one comes to talk of prediction of performance. However, such conclusions as these need careful qualification. But before proceeding, the meaning of the terms 'reliability' and 'validity' need clarification.

Reliability and validity are technical terms used in connection with psychological measurement. These technical expressions can be roughly translated in terms of the 'consistency' and

1. H.J. Eysenck, Uses and Abuses of Psychology, Penguin, 1953, p.106.
2. P.E. Vernon, Personality Tests and Assessments, Methuen and Co. Ltd., London, 1953, p.21.
3. Ibid. p.20.

'accuracy' of judgements. If a measurement is 'reliable' then the results are consistent if the measurement is repeated. Many interviewers are unreliable because there is no such consistency from the rating of one interviewer to that of another. A measurement is said to be 'valid' if it measures accurately what it is supposed to measure. Clearly a measure cannot be valid without being reliable but it can be reliable without being valid by measuring accurately and consistently something irrelevant to the criterion which is being predicted. For example, height can be measured with great reliability but it is not valid as a predictor of success in the ministry.

Vernon and Parry were able to analyse many of the early experiments in the field of interviews and suggested that "very satisfactory reliability" could be obtained if there are "psychologically trained interviewers who have reached a clear and agreed conception of what they are looking for".⁽¹⁾ This suggests that with adequate training the reliability of the interview can be improved. Sydney and Brown make the same point about training. Not that a good interviewer can be made by training but that "people can considerably improve their ability to interview if they are given careful training and practice, (and) ... some people will always be better interviewers than others".⁽²⁾ The characteristics which need to be cultivated in the interviewer are not necessarily present in all people. Sydney and Brown suggest, for example, that a good interviewer needs to have emotional maturity and a well-adjusted personality and a reputation among previous interviewees for sincerity, sympathy and sensitiveness. Taft suggests, among other things, that a competent interviewer appears as a person of above average intelligence, who enjoys good health and has had some experience of life. He is unlikely to be much under thirty years of age.⁽³⁾

1. P.E. Vernon and J.B. Parry, Personnel Selection in the British Forces, University of London Press Ltd., 1949, p.153.
2. E. Sidney and M. Brown, The Skills of Interviewing, Tavistock Publications, 1961, p.9.
3. R. Taft, "Some Characteristics of Good Judges of Others", Brit. J. Psychol., Feb. 1956.

Sydney and Brown also take up Vernon and Parry's point about the necessity for the interviewers to know what they are looking for. "It seems that the more carefully their objectives are defined, the more practice they have, and the more standard their procedures, the more closely they can agree".⁽¹⁾ In other words the interviewers must know what they are looking for, therefore "we must take our stand on a previously prepared job specification".⁽²⁾ Again, at a later stage, the same authors remark "all evidence points to job specification as fundamental to successful selection".⁽³⁾ The suggestion is that selection failures can often be traced to a weakness in the original job analysis. Although the man who is fully familiar with his organisation may be selecting consistently, there is no guarantee that he is selecting the most appropriate people. The feeling is that "where the job specifications used ... are limited to a 'general idea', they seem as likely to derive from private (or company) prejudices as from the needs of the job".⁽⁴⁾ The comment is also made that the job specification for any post may need to be regularly reviewed against its general social context. All this is entirely relevant within the context of selecting candidates for the ministry. If interviews are to be used at all and if their reliability is to be improved there is need not only for the training of the interviewing panel but also some kind of job description is necessary. This question must be temporarily deferred however. The question of the validity of interviews has yet to be discussed.

Handyside and Duncan found that in the selection of supervisors for a heavy engineering factory the validity of the interview ratings ranged between .66 plus or minus .13 and

1. Sydney and Brown, op.cit. p.9.
2. ibid. p.vii.
3. ibid. p.48.
4. ibid. p.49.

.17 plus or minus .23. In other words the validities were very divergent and the implication is that some interviewers are better than others.⁽¹⁾ Vernon and Parry write that "investigations of validity are not very favourable".⁽²⁾ They cite evidence which indicates that there is a correlation as low as 0.12 between interviewers and the results of intelligence tests. However, the combination of interview judgements and objective tests gives the much better correlation of 0.56, although even this is qualified. "Fallacious inferences from external signs and the like, play so large a part even in professional interviewing that the inclusion of an interview may distort rather than improve vocational procedures".⁽³⁾ The conclusion is that it is "incumbent on psychologists who regard the interview as a valid instrument of selection and guidance to produce experimental evidence".⁽⁴⁾ On the other hand Vernon and Parry are ready to admit that if the interview is conducted by trained people the validity is considerably improved. Thus, in sum, both reliability and validity can be improved by trained personnel. Further, both measures are increased when a certain amount of objective data is available. At the same time it must be borne in mind that the correctness of predictions never approaches anywhere near 100%, except perhaps, when the candidates form a highly heterogeneous sample. Whether sufficient weight is always allowed for the objective measurements is another question.

This is a somewhat half-hearted and unsatisfactory conclusion because there is little substance on which to build. Indeed it seems that the experimental evidence can itself be questioned. For example, Rodger offers some highly relevant comments on the work of Kelly and Fiske.⁽⁵⁾ Although he is willing to admit that

1. J.D. Handyside and D.C. Duncan, "Four years later: A follow-up of an experiment in selecting supervisors", Occ. Psych., 1954, 28, p.9ff.
2. Vernon and Parry, *opcit.*, p.153.
3. *ibid.*
4. *ibid.* p.155.
5. A. Rodger, "The Worthwhileness of the Interview", Occ. Psych. 26, 1952, p.101ff.

the investigation is "one of very great importance", he nevertheless feels that the interview judgements deserve careful attention. Rodger gives a number of reasons why the findings of this particular study "must be treated cautiously" and ends with the remark that "they do not warrant the conclusion that the interview, as a predictive technique, should be regarded with scorn". The general conclusion of Rodger's paper is that "although reports on many investigations indicate that the consistency and accuracy of interview judgements tend to be low, even the most thorough of these inquiries have defects which point to a verdict of 'not proven', if the accusation is that the interview is useless; and not all the findings do in fact point in a discouraging direction". More recently Hudson has cast doubt on some of the early investigations.⁽¹⁾ In particular does he discount the evidence of Himmelweit. Hudson's 'case of the interview' shows how powerfully "the 'zeitgeist' can sway us all. The mood of educational psychologists in the early 1950's was in favour of the non-human, technical approach, and against the mystique of personal judgement. Given this, all else would seem to have followed". Thus the interview cannot be relegated to the bottom of the pile of assessment instruments without considerable qualification. But the time has come to make a more positive appraisal of the contribution of the interview.

Although some psychometric procedures are often more accurate they also involve extensive and complicated research and they are often costly to apply. Another disadvantage is that they are often unacceptable to candidates. In contradistinction to this, the interview has the advantage of speed and flexibility. It is cheap, requires no apparatus and takes into account a much wider range of factors, although, admittedly, some of these may be irrelevant. Furthermore, there is the purely practical use of checking data already presented on application forms and, indeed, of imparting any necessary information to the candidate. Vernon and Parry write "these interviews might make more mistakes than the objective procedures but the sufferers (whether employers or employees) tend to resent errors of human judgement much less than they do errors made by impersonal instruments".⁽²⁾ Vernon writes that although the

1. Liam Hudson, Contrary Imaginations, Methuen and Co. Ltd., London, 1966, p.13ff.

2. Vernon and Parry, op.cit. p.163f.

interview has certain defects "these have to be weighed against its versatility and universal acceptability ... it is only in rare situations that a more efficient technique can be substituted".⁽¹⁾

A more distinctive contribution of the interview is that certain areas of information can be assessed more readily in this way than in others. Among these areas of behaviour Argyle mentions the applicant's "style of interpersonal behaviour, and his likelihood of adjusting to the social aspects of the job situation".⁽²⁾ Another facet is the candidate's motivation, an area of personality which Argyle feels can be assessed more accurately by interview than any other method. Even Eysenck admits that in these areas the outlook for the interview is more promising. "There is no doubt that for jobs which require personal contact as an important ingredient, it may be desirable for the individuals concerned to meet, if only in an informal or formal interview, and that test scores alone do not act as a substitute in predicting how one person will get on with another in personal inter-relations".⁽³⁾ Whether these factors are being assessed in the current interviews which are part of the Church of Scotland selection system remains to be seen.

The final contribution of the interview is as a supplement to alternative tests of ability. In other words, it is not used instead of objective measures but in addition to them. The purpose of the interview is then to synthesise all the data and evaluate it in terms of prediction of effectiveness or potential success in the job. Eysenck, however, disputes this particular hypothesis. In particular does he cite the evidence of Himmelweit mentioned above. Eysenck concludes, "correlations of interview ratings with all tests of intelligence are insignificant; indeed, the majority are negative ... the interview would appear to tend to give preference to the duller, rather than the brighter students ... the interview predicts examination success to the completely insignificant extent of 0.07 ... this failure of the interview is only one of the many instances showing how the

1. P.E. Vernon, Personality Assessment, Methuen and Co. Ltd., London, 1964, p.69f.

2. Argyle, op.cit. p.155.

3. Eysenck, 1953, op.cit. p.108.

impossibility of achieving reliable and valid prediction on the basis of subjective ratings, personal impressions and clinical insight.... It would appear, therefore, that the contribution of the interview may well be negative in sign, as well as small in extent".⁽¹⁾ These are drastic conclusions but it needs to be remembered that they are based, in the main, on experiments concerned with the comparatively simple task of predicting success or failure in higher education. The results would not generalise to more complex assessments. Hudson's comment that Eysenck was probably influenced by the 'zeitgeist' of the time is also pertinent. Certainly Ulrich and Trumbo, in more recent research have been more cautious in their remarks.⁽²⁾ After reviewing a number of studies they asserted that the prediction made following the interview is generally better, though sometimes not very much better, than that made from background data alone.

In sum then a number of things need to be stressed about the interview as an instrument of selection. Although it is clearly desirable to develop more objective methods the interview has certain unassailable advantages. These advantages are enhanced if the interview is confined and structured to assessing certain traits which cannot readily be discovered by other methods. When this happens the interview results can be combined with those of other tests. Certainly the interview is universally accepted as a means of assessment, it is also flexible and helpful for checking data gained from other sources. The experimental evidence, particularly the earlier evidence does tend to be conflicting but suffice it to say that both reliability and validity can be greatly increased if the interviewers are trained and if they have a clear idea of what they are looking for. It is also a fact that those who decry the use of the interview tend to cast a blind eye on the consistently positive findings of the British Civil Service Selection system. It was, in fact, these methods that the Church of Scotland adapted for their own use in selecting ministerial candidates. This arose partly through dissatisfaction with the existing selection procedure in that it relied almost solely on the interview and partly because of the high esteem enjoyed by the Civil Service Selection Board in assessment circles.

1. H.J. Eysenck, The Scientific Study of Personality, Routledge and Kegan Paul, London, 1952, p.267.
2. L. Ulrich and D. Trumbo, "The Selection Interview since 1949" Psychological Bulletin, 1965, 63, p.100ff.

What is CSSB?

The Civil Service Selection Board (CSSB) involves the use of what are often, if inaccurately, described as Group Selection methods. "Extended interview" is a better description than "Group Selection" because the total procedure is a kind of prolonged interview, extending over two days and the candidate is assessed in a variety of ways, including effectiveness as a member of a group. These methods are now common, and not only in Great Britain. With various adaptations they are used in the United States, though not widely, West Germany, Australia, Pakistan and Nigeria. In the United Kingdom they are not only used by the Commission but by the National Coal Board, The U.K. Atomic Energy Authority, some large private concerns, all three of the armed services, the Police and Fire services and so on. All these Boards are descended from the War Office Selection Boards which were set up during World War II to meet acute difficulties in officer selection in the army. Although the various Boards have developed in different ways to meet differing circumstances, the family likeness to the Civil Service Selection Board remains. Since the Church of Scotland has also adopted these techniques it is necessary to look at the history, development and validation of these methods before specifically discussing the church's method.

At the close of the last war the Civil Service Commission was faced with the huge task of filling the vacancies in the Home Civil Service and the Foreign Service which had arisen since 1939. The traditional type of academic examination seemed to be inappropriate for those whose studies had been affected by the war, and the idea of a single Board interview was rejected as being much less thorough and reliable than the pre-war method of selection. Hence the methods of the War Office Selection Board were adopted, although there were a number of differences. In the first place CSSB was advisory and followed a qualifying written examination in general subjects and there was more emphasis on intellectual capacity and on the necessary paper work to test this. Also, instead of using psychiatrists the Commission used psychologists. It was reasonable for the former to be employed by the War Office since the emphasis was on detecting candidates who would be unlikely to break down under exceptional stress in action. Psychiatrists were especially skilled in detecting abnormalities. In the Civil Service context, the strains are of a more intellectual

kind and therefore it was reasonable to employ psychologists, that is, people whose experience was mainly in dealing with normal rather than abnormal people and behaviour patterns. Even when no psychologist was present, the selection process could still be described as fundamentally psychological.

During the post-war reconstruction period some thousands of applicants were examined at CSSB. The results during this period were so satisfactory that when normal, as distinct from reconstruction, selection was resumed the new selection procedure (method II) with CSSB as its distinctive element, was adopted alongside the pre-war method (method I). The main part of method I for the administrative class was a written examination in optional academic subjects at honours degree level. An academic examination for many years had been the traditional method of entrance to the Civil Service but in 1968 these words were written in the Fulton Report. "There are grounds for thinking that this examination ... should be discontinued as soon as it is plain that sufficient successful candidates are forthcoming from method II".⁽¹⁾

The method II system involved three stages. There was a written qualifying examination, an extended interview procedure extending over 48 hours at the Commissioners' residential centre (CSSB), and an interview before a Final Selection Board (FSB) representative of the Civil Service (the users), the universities (the suppliers) and industry (the eventual colleagues of successful candidates). The novel feature of the method was the second stage, the residential advisory Board. It is not relevant to give all the details of this approach since these will be discussed in the context of the Church of Scotland method but it is necessary to say something about the validity of this method. In other words, does the procedure do what it is designed to do, that is, predict success in the Civil Service? A method of selection can only be valid to the extent that the test scores correlate with criteria of success. Vernon was one of the early workers in this field of validation.⁽²⁾ He was able to show that in spite of the presence of the interview technique in method II "the CSSB method of selection is more reliable and consistent" than

1. The Fulton Report, Vol.4, Factual, Statistical and Explanatory Papers, H.M.S.O. London, 1968, p.299.
2. P.E. Vernon, "The Validation of Civil Service Selection Board Procedures", Occ. psych. 1950, 24, p.75ff.

the literature on interview or other subjective methods of selection might lead one to suspect. Furthermore his investigations "provide indubitable evidence" of the value of psychologically planned procedures in the selection of high-grade personnel. It must be said that the actual correlation coefficients found by Vernon are not high (0.5 to 0.6), nevertheless he feels that in view of the difficulty of getting a really reliable criterion and of the alterations in the circumstances of accepted candidates as they progress in their profession, the validity coefficient is "probably as good as it can be".⁽¹⁾ One of Vernon's most striking conclusions was that CSSB and FSB predicted the work of candidates at the end of two years nearly as accurately as did the Civil Service after it had known the candidates for one of the two years.

Of course a fundamental problem in assessing the validity of selection methods is that one cannot easily, if at all, follow up unsuccessful candidates. One is limited to successful candidates and these may constitute only a small proportion of the original field of candidates. If this is the case, then they are bound to be a very homogeneous group with respect to the variables which play a major part in the selection process.

A comparison between method I and method II was given in the Fulton Report.⁽²⁾ The figures include 316 method I and 229 method II entrants from 1948 and 1961 who were still in the Service.

| | Present Performance | | |
|-----------|---------------------|-----------------------------|-------------------------|
| | very good indeed | distinctly above average | well-up-to- standard |
| Method I | 4.1% | 27.9% | 54.7% |
| Method II | 13.6% | 39.3% | 41.0% |

13.3% of method I candidates accordingly were thought to be below standard, and 6.1% of method II candidates.

| | Future Promise | |
|-----------|-------------------------------------|---------------------|
| | A rank above assistant secretary | Assistant secretary |
| Method I | 31.0% | 61.4% |
| Method II | 48.9% | 47.2% |

1. *ibid.*

2. Fulton Report, *op.cit.* p.310f.

Only 7.6% of method I candidates and 3.9% of method II candidates had therefore failed to fulfil the basic criterion of acceptability, a capability of rising to assistant secretary. Thus there is evidence here that the great majority of method II candidates are regarded as satisfactory or better. It may well be though, that the procedure has been over severe in that a number of candidates who were not recommended would have done adequately if they had been recommended.

More recently, Anstey has conducted a validity study on post-war entrants to the administrative class of the Civil Service.⁽¹⁾ He accepted the difficulty of selecting a reliable criterion and suggested that a correlation coefficient of 0.6 might represent the upper limit of validity coefficients obtainable for selection variables. Consequently he used a slightly different technique and a different statistical method but still was able to corroborate the earlier findings of Vernon. His hypothesis was that if the selectors had done their work well then there should not be any marked differences between the over-all progress made by different sub-categories of entrant when classified according to such factors as intelligence test ratings, degree class and so on. Thus he found, for example, with respect to intelligence ratings that those with higher ratings were faring slightly better, but not significantly better, than those with lower ones. In other words, the assessors attached just sufficient weight to intelligence test rating as one among many pieces of evidence from the extended interview procedure. He also found that assessors were not consistently prejudiced for or against either sex. In most respects men and women were rated the same.

A twenty-five year follow-up was carried out by Gardner and Williams on naval candidates.⁽²⁾ They discovered that if an extended interview procedure was followed, candidates who received a high aggregate rating at selection were much more likely to succeed in naval training, and were marginally more likely to be promoted twenty years later, than the one given a low rating. In a completely different field, Handyside and Duncan report similar findings.⁽³⁾ In comparing men accepted by a traditional method of review and nomination with a more systematic method akin to an

1. E. Anstey, "The Civil Service Administrative Class; a Follow-up of Post-War Entrants", Occ. Psych. 1971, 45, p.27ff.
2. V.E. Gardner and A.P.O. Williams, "A twenty-five year follow-up of an extended interview selection procedure in the Royal Navy", Occ. Psych., 1973, 47, p.1ff.
3. Handyside and Duncan, op.cit.

extended interview procedure, they found that the latter method "brought forward a higher proportion of men who proved to be superior and provided good prediction of the level of success candidates will achieve".

The positive nature of these validation studies is one reason why there has been no basic change in method II since its inception. "Despite an earlier tendency to over severity and despite the many instances where events have proved us less than omniscient, there is little doubt that the procedure has been acceptable and has worked well".⁽¹⁾ One reason for the undoubted success is that the reaction of candidates who have undergone method II has been favourable. In the early days of the procedure Wilson pointed to the reaction of candidates whenever they feel that they are being assessed by criteria they do not understand, or tested by tests they do not see the relevance of.⁽²⁾ The result may be over anxious applicants who feel that they have not been able to prepared for the new-type examination. On the other hand, Wilson feels that "candidates have a highly favourable attitude towards interviews and analagous tests, and are tolerant of test and other procedures which seem meaningful and which, rightly or wrongly, they consider relevant".⁽³⁾ Thus candidates' reaction needs to be gauged and catered for. This can be done by explaining the rationale of the procedure to candidates or by spreading the "reassuring effect of the whole procedure and of some of its main parts (e.g. interviews which are enjoyed) in such a way that the less liked parts are accepted, if necessary on trust, with the rest".⁽⁴⁾ The long term consequences of taking such measures as this may, in the final analysis, lead to more favourable results.

Although the follow-up studies of method II have been favourable nevertheless the Davies Report⁽⁵⁾ has made a number of recommendations and Anstey has elaborated them.⁽⁶⁾ The first concern was with the

1. Fulton Report, op.cit., p.315.
2. N.A.B. Wilson, "The Work of the Civil Service Selection Board", Occ. Psych. 1948, 22, p.204ff.
3. *ibid.*
4. *ibid.*
5. J.G.W. Davies, Method II System of Selection for the Administrative Class of the Home Civil Service; Report of the Committee of Inquiry, 1969, H.M.S.O. London.
6. E. Anstey, "The Civil Service Administrative Class; Extended Interview Procedure", Occ. Psych. 1971, 45, p.199ff.

high level of subjectivity in the process of selection. At CSSB only the cognitive tests are marked objectively. The procedure as a whole is doubly subjective in that, in the first place, even though some tests are objective the assessments themselves are subjective. Although efforts can be made at consistency of standards and these will be discussed within the context of the Church of Scotland method, the fact remains that, by definition, the various kinds of interview and group procedures are subjective. In the second place subjectivity takes over when all the information on candidates is collated and a final assessment mark arrived at. Inevitably this mark must be subjective since the final mark is not calculated simply by summing all the previous marks scored on the earlier tests in the extended interview. In a sense the whole candidate is bound to be more than the simple sum of his separate parts of behaviour. Further, some profiles of marks may be desirable whereas others are not. Once again, precautions have to be taken to ensure that personal prejudices are reduced to a minimum and also ensure that a candidate being assessed for the second time is not interviewed by the same panel. Bearing these factors in mind the Davies Report recommended that "there should be a continuing attempt to add to the objective tests in the CSSB procedure on the basis of further research". The example was given of introducing objectively marked personality tests so long as they are reliable and relevant.

Another recommendation intended to lessen the effect of subjectivity was that the pool of assessors should not be too large. This would mean that selectors would serve on selection panels more frequently and therefore become more experienced. The Fulton Report earlier had said that the first rule was to "select the selectors" and that although there were dangers in having a large pool of assessors there were also dangers in concentrating the powers to select in a small number of hands. The principle remains, however, that selectors need themselves to be carefully selected and trained. Concurrence with this idea comes from a totally different source. In writing about the

selection of Anglican ordinands Moss pleads for a "more careful selection of the selectors".⁽¹⁾ He makes the point that many of them are too old and that even lay selectors, because of the time involved tend to be a "Church Assembly type", that is, retired or well-to-do. Moss also asks why there cannot be a "more careful training of selectors". Common sense is not enough and, hence, a proper training conference for new selectors is required, or an "expertly written handbook based upon experience". Bearing these criticisms and recommendations in mind it is now high time to describe the Church of Scotland methods.

Church of Scotland

The Selection System since December 1966

The first official sign that the Church of Scotland were thinking of adopting a new method of selection came in 1965 when the Committee on Education for the Ministry asked the General Assembly to "empower it to review the matter".⁽²⁾ Subsequently a sub-committee was convened "to review the method of selecting candidates and to explore the possibility of arranging Selection Schools to be attended by candidates over a short period".⁽³⁾ In the following year this sub-committee studied Anglican and American methods of selection to see if they were at all relevant to the Scottish situation. The committee also received help from psychologists and several large industrial concerns. Added to this, a deputation from the committee was invited to attend a special intensive training course arranged by CSSB. Eventually, "despite many initial doubts and hesitations"⁽⁴⁾ it was decided that a small 'pilot' Selection School should be held for ministerial candidates at St. Andrews in December 1966. Ten candidates were invited to attend and these were split into two groups of five which were then assessed by a panel of three assessors. A Director acted in general charge of the school.

1. Basil S. Moss, op.cit. p.34.

2. Reports to GA, 1965, p.498.

3. *ibid.* p.506.

4. Reports to GA, 1967, p.710.

On the basis of the experience gained at St. Andrews the Committee unanimously agreed that this extended interview procedure should be adopted in the future. Moreover, the General Assembly noted "with approval the Committee's adoption of Selection Schools for candidates for the ministry".⁽¹⁾ The main reasons which led to this approval were three in number. Firstly, there was a feeling that this method would provide an opportunity for "reducing the margin of error".⁽²⁾ This is difficult to substantiate though because one needs to know the criteria for judging the success of a selection system before one can come to terms with possible errors. This question of criteria is of the utmost importance and will be discussed in a later chapter. For the moment suffice it to say that, at least at the intuitive level, it seems likely that an investigation lasting two days and one which is based on the validated methods of CSSB is more likely to discover the strengths and weaknesses of a candidate than an interview lasting only half an hour. As the Committee put it, "the glib and the superficial are not so likely to impress"⁽³⁾ and, moreover, the two days allows ample time for those who are a little shy and reserved to "throw off their surface shyness and disclose their real quality".⁽⁴⁾

The second reason for approving the new method was that it seemed to appeal to candidates themselves. As noted in the discussion on CSSB, candidate reaction is an important element in determining the efficacy of any method of selection.⁽⁵⁾ Associated with this view was the feeling that the more rigorous the selection the more likely it was that students would sense that they had achieved something and there would not therefore be any danger of an anti-climax. Consequently the Committee felt that students "will enter College in a better frame of mind, prepared to take their training for the ministry seriously". Again, this is hard to assess objectively.

1. *ibid.* p.716.

2. *ibid.* p.710

3. *ibid.*

4. *ibid.*

5. An objective measure of candidate reaction is given at the beginning of Chapter Nine. It can be seen that the reaction, on the whole, was highly favourable.

The final reason for adopting this method was that the Committee thought it would "project a better image of the church" in general and "enhance the image of the ministry" in particular. The end product it was hoped would be an increase in the numbers offering for the ministry. Once more this is a supposition difficult to lend any factual support to. The particular method of selection is only one element in a complex array of variables affecting a person's decision to take this step. Certainly if one attributes supernatural causes to a man's call then it would be difficult to lend any credence at all to the argument that selection procedures react on the call. What can be said with some certainty is that recruitment figures have not shot up dramatically since December 1966 but nor have they continued their downward trend.⁽¹⁾ In this instance though, cause and effect are impossible to untangle. The effectiveness of Selection Schools must be gauged in other ways.

Although after the initial pilot experiment at St. Andrews the provision was made that the scheme could be modified and adapted as time and experience dictated, in fact, there have been very few changes since its inception. From the beginning the similarities with CSSB were obvious. As with CSSB, interviews play a large part in the process, each candidate being interviewed three times; by the Director, by two of the assessors together (these are two 'Church' assessors, one of whom is ordained) and by the third assessor, a psychologist. The candidates also take part in an informal discussion group and in conducting a "committee exercise". Written work includes a general information test, intelligence tests and the composition of a 'tactful letter'. The present timetable of events assumes that candidates assemble at approximately 18.00 hours on day one and depart soon after lunch on day three. In practice, the assessors are present for a longer time than this since a considerable period is required beforehand for preparation and afterwards for discussion, assessment and the writing of reports. The process is not only arduous for candidates but also for assessors. Any number of Schools could

1. See Table 6.9.

be held, theoretically, during one year but the usual number required is five or six. This is apparent from an examination of Table 6.8. The maximum number of candidates appearing at any one School is eighteen.

Before arriving at a Selection School the prospective candidate has to fill up an application form and again, as under the old system the applicant must inform the Clerk of the Presbytery within whose bounds his normal residence is situated that he is intending to seek recognition as a student in training for the ministry. The precise details of this can be obtained from the annual Yearbook of the Church of Scotland in which 'procedure to the ministry' is outlined. The Presbytery clerks transmit the names and addresses of candidates who have applied for recognition, together with any other relevant information or comments. Having received these details and intimations the Committee on Education for the Ministry then arranges for the applicant to attend one of the Selection Schools. In order to clarify still further the Selection School procedure the nature and rationale of each test is given below.

Group Discussion: On arrival at the School the candidates are met by the Director of the School and the assessors. They are told the purpose of the exercise and then split into groups of six. To each group of six, three assessors are assigned. The first group exercise is the least important of the two group exercises. This is the group discussion and its purpose is not only to provide the assessors with a first impression of the candidates but it also acts as an 'ice-breaker'. Although, of course, the assessors are all circulated a few days beforehand with information about each candidate in the form of their applications, this is the first session that the candidates are 'on show'. It is also helpful for candidates to become accustomed as soon as possible in the procedure to speaking in the presence of a note taking audience. The session lasts for about forty minutes during which time the candidates discuss with the other five members of their group two or three topics of general interest suggested by the assessors.

The whole discussion is informal in that there is no chairman, no rules of debate and no decision need be arrived at. The assessors take no part whatever in the discussion. Their role is to observe the behaviour of the candidates and to discuss, at a later stage, significant aspects of it.

Committee Exercise: As in the previous exercise, each group acts independently and is briefed separately by its psychologist. Each candidate is given the choice of one of two problems, neither of which has a definitive solution. After being given time for the presentation of his problem the candidate then acts as chairman of his group, the other five members forming the committee. The exercise lasts for fifteen minutes during which time the chairman has to state his case, stimulate discussion and sum up. Each candidate in turn acts as chairman. Thus for any one group there are six topics to be debated. Again the assessors sit on the side-lines and at the end of the session they assess each candidate on his performance both as a chairman and as a committee member. As with the previous group exercise the assessors first of all individually arrive at a mark for each candidate before a mark is arrived at upon which all three assessors are agreed.

The interviews: Bearing in mind the criticisms of the interview procedure 'per se' which were noted earlier in this chapter, it must be emphasised that within the Selection School context the interviews themselves form only a part, albeit an important part, of the total procedure. The church assessors' interview and the psychologist's last about forty-five minutes each and the Director's interview about fifteen minutes. The presence of three interviews leaves one open to the charge of covering the same ground twice. To a certain extent this is inevitable since the purpose of any interview, at least in the initial stages, is to establish some opinions on the candidates' motives intellectual calibre, temperament and character. However, too much overlap is in danger of causing embarrassment and annoyance in the interviewee although it could be argued that one way of making interviews more

reliable is to ask similar questions in a variety of different situations. This however would destroy the essential nature of the Selection School. Furthermore there are certain areas which can be safely left in the hands of one or other of the interviewers.

Broadly speaking the psychologist is concerned with assessing whether the candidate's present vocational decision makes sense in the context of his past life experiences in relation to his early family history and opportunities. He is also attempting to assess personal qualities such as reaction to physical and mental stress and whether the candidate has effectively used the mental capacities which the intelligence tests suggest he has. Naturally, the psychologist is also assessing the candidate on the grounds of suitability as a minister for the Church of Scotland but his perspective is different from that of the other assessors. The psychologist's interview takes on more significance when one remembers Eadie's finding about Church of Scotland clergymen being vulnerable to emotional stress and psychiatric disorders.⁽¹⁾ Ryle also reports of University students in general that between one and two percent suffer from severe psychiatric illness and a further twenty percent need medical help because of psychological problems. One also needs to remember that disturbed individuals are often attracted to the religious life and the psychological demands are often greater in the religious life than life in other spheres.⁽²⁾

The joint interview with the two 'church' assessors is again concerned with the background of the candidate but more particularly as related to his spiritual and religious experience. The Referees' reports are also considered at this point. The Director's interview is much shorter and acts as a kind of safeguard. If a candidate feels that he has been unjustly treated or that he has not been given the opportunity to reveal his true colours then he is invited, in this interview, to elaborate on his complaint.

1. H. Eadie, op.cit.

2. A. Ryle, Student Casualties, Allen Lane, The Penguin Press, London, 1969, p.35f.

Written exercises:

The general information test is designed to measure width of knowledge rather than depth. Names have to be matched with Descriptions of what the Names are well known for. The Names are representatives of the well-known Living and the Famous Dead.

The 'drafting test' is an exercise in which the candidate has to write a 'tactful' letter in reply to a letter arising out of the kind of difficult situation which might have to be coped with in a parish.

The additional information form is not a test but simply a form which gives an opportunity for the candidate to write down under different headings any information which he feels the selectors need to take cognizance of.

The final written exercises are two intelligence tests, one verbal, the other non-verbal. At this point a more extended note on the place of intelligence tests in selection procedures must be interjected.

Intelligence Tests

For years psychologists have been aware of the limitations of cognitive tests. It would be ludicrous to assume that the complexity of the human behavioural repertoire could be summarised in the mystique of a single intelligence test score. The totality of an individual's intellectual powers could never adequately be described by one number. Tests measure differences in performance not cognitive ability directly. It is more correct to speak of one person being more intelligent than another than it is to say that one has a given amount of intelligence. Consequently, in any selection procedure one must not be misled into attaching too much importance to the intelligence test scores. The scores must, of course, always be given in terms of the standardised norms for the group but, more particularly, each individual's score must be interpreted against the background of all the other information gleaned about him. Used in this way the tests sometimes provide confirmation of assessments already formed and sometimes they give indirect clues to personal qualities if there

is a disparity between intelligence test score and personal achievement. Thus, if the intellectual potential seems moderate and the actual achievement has been good there may be presumed considerable determination and application. On the other hand if the potential is excellent but the achievement mediocre this may be due to lack of opportunity, lack of drive, or lack of application.

At best then an intelligence test provides an estimate of a candidate's intellectual potentialities and his probable limitations. In the Selection School, although two tests are used the results are combined to give one grading. The two tests together take about forty minutes and are administered by the Staff Officer. There is a short practise period before each test. Exceptionally if a candidate has made a very low score on the test and the assessors feel that the other evidence suggests that this seriously misrepresents his mental ability, a further test may be given. If the candidate is subsequently not accepted care is taken to ensure that he does not think this negative decision is due only to the result of an intelligence test.

The Final Assessment

When the extended interview is completed and the candidates have departed, the assessors are faced with the task of decision making and report writing. First of all, each group of three assessors meet together to discuss the relative merits and defects of their six candidates. Each candidate is graded on an eleven-point scale but this Final Mark is in no sense an average of the other marks already awarded. It is here at this group conference that the great bulk of the assessment is carried out. Decisions are made on candidates who are clearly successful or unsuccessful and the Director of the School is invited to be present if there is a particularly difficult case. Decisions on the six candidates having been reached each of the assessors then write a report on two members of the group. When all the reports are completed there is a Joint Final Conference of all the assessors and the Director. The purpose of this is partly that reports on candidates can be heard by the other assessors who were not directly involved and thereby some attempt at consistency of standards is made.

In particular, time is devoted to discussing candidates who are regarded as border line or who present important or interesting or conflicting evidence. If a candidate is appearing for the second time it is only at this Final Conference that his report from an earlier School is examined. If there is any discrepancy between the earlier and the present assessment, reasons must be given.

Concluding Procedure

The reports of the Selection School are received and discussed a few days later by the Central Selection Board, a sub-committee of the Committee on Education for the Ministry. This sub-committee carries out almost the same function as the FSB of CSSB. That is, it has to concentrate on resolving areas of doubt still remaining after the Selection School. The Central Selection Board has the additional task of ensuring that some kind of counselling service can be provided for those candidates who have not been accepted. The very thoroughness of the procedure demands that after care is made available for each candidate who has not been accepted.⁽¹⁾ Of course the use of this service is entirely dependent on the discretion of the candidate himself.

In fact there are four different decisions the Selection School can make, and it is usually these decisions upon which the Central Selection Board acts. Firstly there are the relatively straightforward categories of acceptance or non-acceptance. It should be emphasised again however, that the final decision is based on the candidate's entire performance. There is no question of a candidate being rejected on the basis of a poor performance in a single test or exercise. A third category is that of conditional acceptance. This occurs where the candidate is in the process of acquiring the necessary academic qualifications mentioned previously in this chapter. The fourth category of candidate consists of those who have been deferred. This happens where doubts have arisen with regard, perhaps, to spiritual experience or lack of general maturity in the candidate. However,

1. Reports to GA, 1969, p.745.

whereas when a candidate is not accepted the onus rests on the candidate to re-apply if he so desires, when a candidate is deferred then he is automatically invited by the Central Selection Board to attend another Selection School about twelve months later. The final task of the Board is to notify the candidate of its decision and, for those who have been accepted a certificate of approval is issued to the candidate's Presbytery which then, if it is satisfied, nominates him. Without this certificate of the Central Selection Board no candidate may be nominated by a Presbytery.

During their course of theological study students remain under the supervision of the Central Selection Board and the Presbytery which nominated them, unless the student takes up permanent residence within the bounds of another Presbytery. The Presbyteries are not required to set examinations or prescribe books but they are expected to confer with their students from time to time to satisfy themselves about the progress being made by the student. As the students are about to enter on the final session of their theological course they must notify the Committee on Education for the Ministry and intimate the Presbytery to which they intend to apply for licence. "Trials for licence" are taken at the end of the student's course or, at least, when an Exit Certificate has been issued by the Committee on Education for the Ministry on the recommendation of the Central Selection Board. The object of these trials is to "ensure that an applicant for licence is a fit person to proceed to the ministry and that he is acquainted with the present practice and past tradition of the Church of Scotland".⁽¹⁾ Very briefly the trials consist of:-

1. an oral examination on the principles and practice of Presbyterianism. This takes place soon after the completion of the student's final session.
2. The conduct of a service of public worship in the presence of a minister and elder. This can take place on any Sunday during the student's final session.

1. Reports to GA, 1972, p.723.

3. A conference with the Presbytery or its committee on the aims and methods of the Christian ministry. A Presbytery cannot licence an applicant until it has sustained these trials. The actual Act of Licensing takes place in public soon after the trials.

Every licentiate, before finally becoming eligible for election to a charge is required to spend a probationary period of about one year's duration during which time he works under the supervision of the committee on Education for the Ministry.⁽¹⁾ The probationer minister usually acts as an assistant to an ordained minister in a parish situation and at the end of the period the probationer and the minister both submit a report to the Committee. The one saying that he is now ready, well and able to be called to a charge and be ordained, the other saying that the probationer has performed a variety of duties satisfactorily. Students are granted exemption from this period only under very exceptional circumstances. All probationers are also required to attend a residential school arranged by the Committee.

Summary

The differences between the three denominations are obvious and need not be spelled out. The similarities, however, need to be highlighted for there, apparently, are the common elements in selecting candidates for the ministry. Each denomination requires, in the first place, certain academic requirements. Secondly, wrapped up in the ecclesiastical terminology peculiar to each denomination is the requirement that candidates be previously nominated before the wheels of assessment begin to turn. Whether it be a bishop's representative, a Quarterly Meeting, or Presbytery somebody of the church must nominate the candidate. He cannot suddenly appear in front of assessors, as it were, out of the blue. A further similarity is that all three methods are continuous in the sense that supervision continues after the student has commenced his theological training. How realistic these additional demands are is debatable. To accept a candidate for training and then,

1. A report on the value and purpose of the probationary period is given in Reports to GA, 1972, p.873ff.

a few years later suggest that he is not suitable material for the ministry is not only to reduce the value of the original assessment procedure but, more especially, it is to do less than justice to the person involved. A student who may be married and have family commitments cannot be rejected at a later stage in the process without causing considerable hardship. These later stages can only function as safeguards whereby any totally undesirable qualities indicated in the student can be identified. If they cannot be eradicated then the progress to ordination can be halted. In fact though, this halt may be difficult to carry out. Moss makes the point that in practice "it is very difficult not to ordain a man once he has entered upon his college course, even though good reasons appear why he should not be ordained".⁽¹⁾ Barry agrees entirely, "in theory final acceptance is conditional on progress reports during ... training. But everybody in touch with the facts knows how hard it is, once a man has started at a theological college, to stop him".⁽²⁾ This means that a great responsibility devolves on the assessors to form correct judgements in the first place. Although the emphasis is on accepting rather than rejecting, at least this is the case in the Church of Scotland, this may, in the long run, prove to be less than fair to the candidate himself, the well-being of the church or the theological faculty.

With regard to the initial stages a further common element is that all denominations utilise not only ordained ministers but also lay men and women. There is also some kind of final court of appeal for the candidate who feels he has been unjustly treated. In the main all candidates, whether they be senior, specialised or auxiliary, go through the same procedures except, of course, there are modifications in the training. The final common element in the three methods is a reliance upon the interview as an instrument of selection. In view of the evidence

1. Moss, op.cit. p.35.

2. F.R. Barry, Vocation and Ministry, James Nisbet and Co. Ltd., Welwyn, 1958, p.105.

cited it would be difficult to sustain this technique in the Anglican and Methodist traditions since there is little objective data in support. The new situation pertaining in the Church of Scotland, however, has allowed considerable room for the introduction of additional tests. This fact, taken in conjunction with the validation experiments of CSSB would suggest that the Church of Scotland has the better method of selecting candidates for the ministry. Whether this confidence is justified is the subject of the next chapter. The statistical evidence has yet to be seen.

CHAPTER 6

STATISTICAL DESCRIPTION OF SELECTION PROCEDURES

Naturally, most of this chapter is concerned with the Church of Scotland since the remit of the study was confined to that denomination. However, as in the previous chapter it was instructive to describe the selection methods of the Methodist and Anglican denominations so now it is helpful to glance at the statistical evidence for these churches. Clearly, this only takes the form of a superficial comparative analysis since time did not permit the extraction of detailed information. More importantly, the records and files which were made available by the Church of Scotland were simply not available in the other two denominations.

a. The Methodist Church

Table 6.1 (1) Candidates offering, accepted and subsequent withdrawals, 1966 - 1972.

| | <u>Candidates Offering</u> | <u>Candidates Accepted</u> | <u>Withdrawals</u> |
|------|----------------------------|----------------------------|--------------------|
| 1966 | 62 | 47 (75.8%) | 3 (6.4%) |
| 1967 | 60 | 51 (85.0%) | 3 (5.9%) |
| 1968 | 59 | 57 (96.6%) | 8 (14.0%) |
| 1969 | 41 | 37 (90.2%) | 3 (8.1%) |
| 1970 | 48 | 42 (87.5%) | 6 (14.3%) |
| 1971 | 51 | 45 (88.2%) | 2 (4.4%) |
| 1972 | 55 | 47 (85.5%) | 1 (2.1%) |

The 'candidates offering' column refers to the numbers sent forward by the Synods in those years. The numbers of candidates who withdrew at some earlier stage in the selection procedure, that is, up to the point of being recommended by their Synods, are not available. Consequently, the final column refers to those candidates who have withdrawn after having been accepted by the Methodist Conference. Unfortunately little can be said about this final column of figures as they stand. The strictures of confidentiality did not allow a more detailed breakdown of the figures. Two comments, though, need to be made. Firstly, this category of withdrawals is

1. These figures were supplied by the Secretary of the Ministerial Training Department of the Methodist Church in a private communication.

very heterogeneous in the sense that it includes those who have transferred to the ministry of another denomination, those who may have transferred to another Methodist Church abroad, those who have died and those who have genuinely withdrawn or resigned. Secondly, one expects that the number of withdrawals for any year will accumulate with the passing of time. In other words, for whatever reason, men continue to withdraw from the ministry. This incremental factor cannot be measured except in a long term study and, in any case, is a factor common to all denominations.

With regard to the figures in the second column it can readily be seen that the percentage acceptance rate (PAR) for some years, for example 1968, is remarkably high. Moreover, for the last five years this acceptance rate has remained fairly consistent. The range has been between 85.0% and 96.6%. The implication behind such a consistent set of figures is that the general quality of candidates remains virtually unaltered from year to year and this is surely ground for suspicion. However, it must be remembered that by the time the Synod stage has been reached in the process of selection a considerable amount of pruning has already been carried out. Therefore it is not surprising that the PAR appears to be so consistent. At this stage candidates are quite a homogeneous group. A more serious cause for concern arises when the figures for the previous years are examined.

Table 6.2 Candidates offering and accepted, 1956 - 1965. (1)

| | <u>Candidates Offering</u> | <u>Candidates Accepted</u> |
|------|----------------------------|----------------------------|
| 1956 | 145 | 110 (75.9%) |
| 1957 | 154 | 117 (76.0%) |
| 1958 | 149 | 116 (77.9%) |
| 1959 | 126 | 99 (78.6%) |
| 1960 | 106 | 84 (79.3%) |
| 1961 | 100 | 86 (86.0%) |
| 1962 | 101 | 89 (88.1%) |
| 1963 | 107 | 92 (86.0%) |
| 1964 | 108 | 90 (83.3%) |
| 1965 | 69 | 55 (79.6%) |

1. These figures were obtained from, John Stacey, About the Ministry, Epworth Press, London, 1967, p.8.

In comparing table 6.1 with table 6.2 the obvious and now familiar fact emerges that the number of candidates offering, that is, being recommended by Synods, has drastically declined over the last decade and a half. It appears that in attempting to offset this decline the Methodist Church has tended to accept more of those who offer themselves. The PAR shows a steady trend in the upward direction and certainly not the degree of fluctuation that one might expect in the standard of candidates offering over the years. As already noted a possible explanation is the amount of selection which has previously been carried out. For example, all candidates at this stage are fully accredited local preachers. This explanation, however, does not account for the steady upward trend in the PAR. Indeed the obvious implication is that unless there has been a general improvement in the quality of its candidates, the Methodist Church has lowered its standards for those wishing to serve in its ministry. In fact, Stacey reached a similar conclusion in 1967. The conclusion carries far more potency seven years later.

b. The Church of England

Table 6.3 Candidates recommended for the full-time ministry at selection conferences, 1968 - 1972.⁽¹⁾

| | <u>Number of candidates appearing</u> | <u>Recommended or Conditionally recommended</u> |
|------|---|---|
| 1968 | 660 | 431 (63.5%) |
| 1969 | 602 | 388 (64.5%) |
| 1970 | 613 | 386 (62.9%) |
| 1971 | 547 | 366 (66.9%) |
| 1972 | 509 | 334 (65.6%) |

Clearly the PAR is very much lower for the Church of England than for the Methodist Church. The reason is probably that candidates at an Anglican Selection Conference have not been pre-selected and are therefore a very mixed group of people. Moreover table 6.4 confirms that there has been a fairly low acceptance rate for a number of years. This table further reveals that the PAR has been steadily declining over the last decade and a half. In spite of pressures regarding the reduction in manpower there has been no

1. These figures were obtained from the Secretary of ACCM in a private communication.

obvious lowering of standards. In fact quite the reverse seems to have happened. Even taking into account the figures for the auxiliary pastoral ministry for the three years that they are available there is no appreciable difference in this trend.

Table 6.4 Candidates recommended for the full-time ministry at selection conferences, 1955 - 1964.⁽¹⁾

| | <u>Number of candidates appearing</u> | <u>Recommended or Conditionally recommended</u> |
|------|---|---|
| 1955 | 891 | 692 (77.6%) |
| 1956 | 893 | 641 (71.8%) |
| 1957 | 893 | 672 (75.2%) |
| 1958 | 922 | 714 (77.4%) |
| 1959 | 964 | 757 (78.5%) |
| 1960 | 954 | 708 (74.2%) |
| 1961 | 873 | 646 (73.9%) |
| 1962 | 899 | 673 (74.8%) |
| 1963 | 988 | 737 (74.5%) |
| 1964 | 912 | 656 (71.9%) |

Table 6.5 Candidates recommended for the full-time ministry and the auxiliary pastoral ministry, 1970 - 1972.⁽²⁾

| | <u>Number of candidates appearing</u> | <u>Recommended or Conditionally recommended</u> |
|------|---|---|
| 1970 | 640 | 403 (62.9%) |
| 1971 | 606 | 397 (65.5%) |
| 1972 | 627 | 409 (65.2%) |

The noticeable feature of both denominations is the decline in the total number of men offering for the ministry in the first place. In the light of this trend the differential effect on the PAR in the two denominations is remarkable. That these figures merit further consideration is beyond dispute, regrettably such work falls out with the scope of this research. A further comparison that is possible is the number of withdrawals from both

1. These figures appear in 'Facts and Figures about the Church of England'. Church Information Office, 1965, table 45.
2. These figures were obtained from the secretary of ACCM in a private communication.

denominations.

Table 6.6 Withdrawals from the Church of England, 1968 - 1972.⁽¹⁾

| | <u>Withdrawals</u> | <u>Cases re-opened</u> | <u>Net loss</u> | <u>%</u> |
|------|--------------------|------------------------|-----------------|----------|
| 1968 | 59 | 10 | 49 | 11.4 |
| 1969 | 44 | 19 | 25 | 6.4 |
| 1970 | 50 | 25 | 25 | 6.5 |
| 1971 | 54 | 32 | 22 | 6.0 |
| 1972 | 41 | 13 | 28 | 8.4 |

Clearly there is not a marked difference in the attrition rate for the two denominations. That is, in spite of very different methods of selection and in spite of a different selection ratio the percentage of withdrawals is more or less the same over a comparable time span. Whether the same pattern would emerge over a longer period of time remains to be seen. For the moment the implication is that whatever method one utilises there is bound to be a certain number of misfits plus those who withdraw for wholly legitimate reasons, for example, poor health. Of course, the same strictures which pertained in the case of the withdrawal rate in the Methodist Church are equally apt for the Church of England. Indeed because of the larger numbers involved and the wider opportunities available these figures for the Anglican withdrawals are not to be taken as 'hard'. There are a considerable number of priests who work in schools, social work and, to a lesser extent, in other jobs. Some of these men see themselves principally as priests, working as ordained men in whatever job they are doing and exercising a preaching and sacramental ministry in a congregation on Sundays. Another group, a small number, consists of men who, in varying degrees, have ceased to think of themselves as priests, do their job simply on its own terms and perhaps never or rarely function as priests in a congregation. The first group can hardly be said to have withdrawn and yet they have ceased to be employed by the Church as an institution and do not operate within its ordinary ministerial patterns. The second group contains some who have dropped out, but not all of them have done so. Consequently there is considerable difficulty in obtaining 'hard' facts and figures about the number of withdrawals in Anglicanism. The figures given above are only a very coarse indication.⁽²⁾

1. *ibid.*

2. I am indebted to the secretary of ACCM for clarifying some of these points.

A final set of figures for the Church of England shows the age range of candidates recommended and conditionally recommended. These figures have already been mentioned within the context of the general discussion in Chapter One. Two things, however, need to be emphasised here. Firstly, the general decline in numbers being accepted for the Anglican ministry is reflected in all age groups. Secondly, this decline is seen most dramatically in the under twenty age range and least dramatically in the over forty age range. The following summary table makes these points clear.

Table 6.7 Summary of age range of candidates recommended and conditionally recommended over two five-year periods.⁽¹⁾

| | <u>1959-1964</u> | <u>1968-1972</u> | <u>% decrease</u> |
|----------|------------------|------------------|-------------------|
| Under 20 | 966 | 183 | 81.1 |
| 20 - 24 | 1721 | 960 | 44.2 |
| 25 - 29 | 626 | 319 | 49.0 |
| 30 - 39 | 545 | 281 | 48.4 |
| Over 39 | 319 | 285 | 10.7 |
| | <u>4177</u> | <u>2028</u> | <u>51.5</u> |

c. The Church of Scotland.

There are no figures available prior to the inauguration of the new system of selection. Any records that were kept are too incomplete to be useful. Even for the new system a certain degree of difficulty was experienced before the research could proceed. The difficulty arose because the Committee on Education for the Ministry had given all the candidates attending Selection Schools a guarantee that their report would remain confidential. It had been felt necessary to do this because of the more detailed examination of candidates which now took place in comparison with the previous system. In order to abide by this guarantee the Committee felt that the proper course of action was to write to all candidates who had been accepted by the Selection Schools in order to seek their individual permission. The response to this letter was not as high as anticipated and therefore a second letter was sent to candidates who had still not replied. Although this second

1. The table is compiled with the help of 'Facts and Figures' op.cit. and private communication with the secretary of ACCM. The table represents a summary of tables 1.2 and 1.3.

letter employed the common tactic of asking the person to reply only if he objected to his report being examined, a number of questions were subsequently raised about the ethics of this approach. Consequently a third and final letter was dispatched. All three of these letters are reproduced in the Appendix I and are self-explanatory.

During the period under consideration, that is, December 1966 to September 1972, 472 candidates passed through Selection Schools. Out of this total 81 candidates with-held their authorisation for their reports to be examined. The remaining number of 391 includes not only those who had been accepted and granted their permission but also those who had been deferred or not accepted by a Selection School. The Committee felt that it was not practical to write to candidates who had not been accepted. In many cases they could not be contacted any way. However, if the study was to have any validity at all these reports should be examined. Obviously they contain material which can be readily compared to that of the accepted candidates. Of course, if a candidate was not accepted and then accepted at a later school, and, moreover, with-held his permission, then neither reports were examined. In sum then, 391 reports out of a possible 472 were examined, that is, 82.8%.⁽¹⁾ In fact for some of the variables, for example, age and sex, it was possible to obtain figures for the total population of 472 rather than the sample of 391, and this was done without breaking any rules of confidentiality.

Consistency of Standards

Table 6.8 shows a detailed classification of all candidates appearing before Selection Schools. The main conclusion inferable from the table is the fluctuating pattern of the PAR. The rate of acceptance ranges from 62.5% to 94.4% and this range is not affected even if the conditionally accepted candidates are aggregated with the accepted candidates. Within this range the PAR varies considerably from one School to another. In other words there is no discernible trend either in favour of lowering

1. This sample represents a very high proportion of the total population and hence, although all the candidates are 'volunteers' for the purposes of this research, it is unlikely that any variables will be confounded. A fuller discussion of the volunteer subject in research is given in Appendix II.

Table 6.8 Classification of all candidates at Selection Schools,
December 1966 - September 1972.

| <u>S.S.</u> | <u>Accepted</u> | <u>%</u> | <u>Not Accepted</u> | <u>%</u> | <u>Deferred</u> | <u>%</u> | <u>Conditionally Accepted</u> | <u>%</u> |
|--------------|-----------------|-------------|-------------------------|-------------|-----------------|------------|-----------------------------------|------------|
| D66 | 7 | 70.0 | 3 | 30.0 | | | | |
| A67 | 15 | 83.3 | 1 | 5.6 | 2 | 11.1 | | |
| Je67 | 8 | 72.7 | 1 | 9.1 | | | 2 | 18.2 |
| Jy67 | 9 | 75.0 | 2 | 16.7 | | | 1 | 8.3 |
| S67 | 16 | 88.9 | 2 | 11.1 | | | | |
| O67 | 9 | 75.0 | 2 | 16.7 | 1 | 8.3 | | |
| M68a | 12 | 66.7 | 6 | 33.3 | | | | |
| M68b | 15 | 83.3 | 3 | 16.7 | | | | |
| Jy68 | 13 | 72.2 | 5 | 27.8 | | | | |
| S68 | 13 | 76.5 | 3 | 17.6 | 1 | 5.9 | | |
| D68 | 10 | 83.3 | 1 | 8.3 | | | 1 | 8.3 |
| A69 | 12 | 75.0 | 4 | 25.0 | | | | |
| Je69 | 16 | 88.9 | 1 | 5.5 | 1 | 5.5 | | |
| Jy69 | 12 | 75.0 | 1 | 6.3 | 1 | 6.3 | 2 | 12.5 |
| S69 | 14 | 77.8 | 3 | 16.7 | | | 1 | 5.6 |
| D69 | 8 | 66.7 | 4 | 33.3 | | | | |
| M70 | 17 | 94.4 | 1 | 5.6 | | | | |
| A70 | 15 | 83.3 | 2 | 11.1 | | | 1 | 5.6 |
| Jy70 | 10 | 62.5 | 6 | 37.5 | | | | |
| S70 | 14 | 82.4 | 3 | 17.6 | | | | |
| J71 | 10 | 83.3 | 2 | 16.7 | | | | |
| M71 | 14 | 93.3 | 1 | 6.7 | | | | |
| A71 | 10 | 55.6 | 4 | 22.2 | 2 | 11.1 | 2 | 11.1 |
| S71p | 9 | 75.0 | 2 | 16.7 | 1 | 8.3 | | |
| S71g | 8 | 72.7 | 2 | 18.2 | 1 | 9.1 | | |
| J72 | 16 | 94.1 | 1 | 5.9 | | | | |
| M72g | 8 | 72.7 | 2 | 18.2 | 1 | 9.1 | | |
| M72p | 8 | 72.7 | 2 | 18.2 | 1 | 9.1 | | |
| A72 | 17 | 94.4 | 1 | 5.6 | | | | |
| Jy72 | 15 | 83.3 | 2 | 11.1 | 1 | 5.6 | | |
| S72 | 11 | 68.8 | 4 | 25.0 | 1 | 6.3 | | |
| Total | 371 | 78.6 | 77 | 16.3 | 14 | 3.0 | 10 | 2.1 |

standards or of raising them. Furthermore, as with the Church of England, the Selection School represents the first step in the selection process and therefore one would expect these fluctuations. The intake is bound to vary from one School to another. However, it is possible that these fluctuating figures lend weight to the argument that the selectors are not being consistent in their judgments. The following table indicates that caution must be counselled before such hasty conclusions are drawn.

Table 6.9 Summary table of candidates accepted or conditionally accepted, 1966 - 1972.

| | <u>Number Appearing</u> | <u>Accepted or Conditionally accepted</u> | <u>%</u> |
|----------|-------------------------|---|-------------|
| D66-S67 | 69 | 58 | 84.1 |
| D67-S68 | 83 | 62 | 74.7 |
| D68-S69 | 80 | 68 | 85.0 |
| D69-S70 | 81 | 65 | 80.2 |
| J71-S71g | 68 | 53 | 77.9 |
| J72-S72 | 91 | 75 | 82.4 |
| Total | <u>472</u> | <u>391</u> | <u>80.7</u> |

The Selection Schools are grouped together such that the last one for a particular group is in September. This means that all candidates in that group have the possibility, at least theoretically, of commencing their course in the October. In practice this arrangement meant that all groups contained five Selection Schools except the last which contained six. Suddenly, with this summary table presented in a form similar to the other denominations a different picture with regard to consistency of standards emerges. Although the figures for the preceding years are not available, at least for this short span of six years a picture of very high consistency is now disclosed. The range is now only in the region of 10.0%. This degree of consistency was hidden within the detail of table 6.8. Inevitably all the Church of Scotland figures are far more detailed and so the lesson to be learned here is that any comparisons with other denominations must be drawn with extreme care.

Second Applications

It appears, then that assessors maintain a high degree of consistency in their judgements but before lapsing into complacency there is another way in which this conclusion can be checked. The figures occurring under the 'number appearing' heading consist of a small number of candidates who have appeared twice before a Selection School. These people were either not accepted at their first appearance and have applied to be assessed at another School, or they were deferred by the first School and have now been invited for a second assessment. Of the seventy seven who were not accepted, thirteen re-applied for admission, seven of whom were accepted and six of whom were again turned down. Of the fourteen who were deferred, four accepted the invitation to come before another Selection School and all four were accepted. The question arises whether there is any difference between the marks of candidates gained at the two Schools.

Table 6.10 The final Selection School marks of candidates who have appeared twice.

| <u>Candidate</u> | <u>Final Mark</u> <u>first SS.</u> | <u>Decision</u> | <u>Final Mark</u> <u>second SS.</u> | <u>Decision</u> | <u>Present</u> <u>Status</u> |
|------------------|---------------------------------------|-----------------|--|-----------------|---------------------------------|
| 1 | 3 | NA | 6 | A | Parish |
| 2 | 1 | NA | 6 | A | Parish |
| 3 | * | NA | 5 | NA | - |
| 4 | 2 | NA | 3 | NA | - |
| 5 | 5 | NA | 5 | NA | - |
| 6 | 3 | NA | 3 | NA | - |
| 7 | 3 | NA | 6 | A | Parish |
| 8 | ** | NA | ** | A | Student |
| 9 | 7 | NA | 7 | NA | - |
| 10 | 5 | NA | 7 | A | Student |
| 11 | 4 | NA | 5 | NA | - |
| 12 | ** | NA | ** | A | Student |
| 13 | ** | NA | ** | A | Student |
| 14 | 4 | D | 6 | A | Student |
| 15 | 6 | D | 7 | A | Waiting to start |
| 16 | 5 | D | 7 | A | Student |
| 17 | ** | D | ** | A | Student |

NA - Not accepted; A - Accepted

* Incomplete record

** Permission with-held to examine SS report

Normally, the marks at Selection School are marked on a 5-point scale with the option that plus and minus signs can be used for scores of 2, 3 or 4. For easier computation these marks have been transposed into an 11 point scale. Thus, for example, 3 plus becomes 7. With regard to the final mark in particular it needs to be repeated that this mark is in no way an aggregate of all the Selection School marks. It is a figure jointly arrived at by the three assessors which they feel represents an assessment of the candidate's fitness for the ministry on the basis of his performance throughout the School. Clearly, table 6.10 could be expanded so that a whole string of marks could be compared. This, however, was thought to be impractical. One is in danger of not seeing the wood for the trees.

The sample of these second-comers is, of course, too small for the employment of sophisticated tests of significance, but at a descriptive level certain things can be highlighted. All of the candidates, except number 15, who were accepted at the second attempt had final marks of at least 2 points higher than at the first attempt. Conversely, those candidates who were not accepted for the second time, now received a mark which was no more than one point higher than previously. One must assume that in the former instance sufficient improvement had taken place to warrant the higher mark, but in the latter case presumably there was little or no improvement. The only cause for suspicion is candidate number 2 where the difference in marks was quite remarkable and, moreover, this improvement was in the space of twelve months. It is of note though that none of the students who were accepted at the second attempt have withdrawn from their course or the ministry.

Although statistical significance cannot be adduced in favour of the argument it does seem that the assessors are highly consistent in their judgements. It must be remembered that care is taken to ensure that if a candidate is appearing for the second time, he is not assessed by the same three people. Consistency is seen throughout table 6.10 and can be highlighted in candidate number 9. Usually a candidate gaining a final mark of 6 (3 on the original marking scale) or over is accepted. It is remarkable that this candidate received a final mark of 7 (3 plus) and yet both sets of assessors found reasons for not accepting him. This case, incidentally, also illustrates the way in which the final mark is not simply an aggregate of all previous marks.

Finally, it should be observed that only a small number of candidates who were not accepted in the first place applied for a second chance. 13 out of 77, about 17%, experienced 'the call' strong enough to re-apply. One can only deduce that the assessors detected a low level of motivation in many of these candidates in the first place and this, presumably, was one reason for not accepting them. The same argument applies to the small number of deferred candidates, 4/14, who accepted the invitation to be re-assessed. One would have expected this figure to be higher simply because the onus is on the Committee to ask a deferred candidate to come before another Selection School. Clearly, the inference is that the assessors were correct in saying that these candidates should be deferred, thereby admitting that an element of doubt existed in their judgement.

Taken at face value there seem to be good grounds for saying with confidence that the Church of Scotland panel of assessors are consistent in their judgements. As yet though, only one side of the coin has been examined. The small number of candidates who were originally not accepted and then later accepted have been discussed in order to try to tease out an answer to the problem of consistency. The question now arises, what about those who have been accepted and yet have subsequently withdrawn? If any doubt about the fitness of a candidate exists it is one thing to defer him or even categorically not accept him, but it is quite another matter to accept him in the hope that 'he'll turn out all right'. At least in the former case the individual has the option to re-apply but in the latter case, if the individual subsequently experiences conflicts which can only be resolved by his withdrawing from his course or even later, this seems to be less than fair to the individual, his family, the faculty concerned and the church. That is, it is less than fair if there are sufficient grounds at the Selection School for not justifying his acceptance. Is it in fact possible to predict the probability of a candidate withdrawing? A possible way of discovering this is to find out whether those who withdrew were on the border line at Selection School and whether if they attended a different School the decision to accept would have been different.

The Rate of Attrition

Whereas in the other two denominations it was only possible to divide the candidates into two groups, that is, those who are still continuing in the ministry and those who have withdrawn, a more detailed classification is possible with the Church of Scotland.

The categories are now:-

WTS - candidates who have been accepted but who are waiting to start their theological training mainly because the requisite number of Highers have not yet been acquired.

AW/WFC - those candidates who have withdrawn their application before commencing their course or at some later stage.

P - those candidates who are now in the Parish ministry either as ordained ministers or as probationers.⁽¹⁾

S - students who are still continuing their studies.

L - those who have been licensed to preach the Word. This category also includes those who have completed their theological course but have not yet proceeded to licence. In one sense these two groups are different and could be examined as such. However, they are treated here as similar on the grounds that no member of this group is yet in a parish situation, no member is yet ordained and all members may or may not have the intention of becoming ordained. Finally, since the numbers involved are very small it is convenient for statistical purposes to combine the two groups provided the above qualifications are kept in mind.

Table 6.11 Status of candidates accepted and conditionally accepted.⁽²⁾

| | <u>WTS</u> | <u>AW/WFC</u> | <u>P</u> | <u>S</u> | <u>L</u> | |
|----------|------------|---------------|----------|----------|----------|------------------|
| D66-S67 | 1 | 8 | 44 | 1 | 4 | |
| 067-S68 | 6 | 5 | 36 | 8 | 7 | |
| D68-S69 | 6 | 9 | 31 | 21 | 1 | |
| D69-S70 | 4 | 4 | 25 | 28 | 4 | |
| J71-S71g | 4 | 4 | 5 | 41 | 0 | |
| J72-S72 | 9 | 3 | 3 | 59 | 0 | |
| Total | 30 | 33 | 144 | 158 | 16 | Grand Total: 381 |
| % | 7.9 | 8.6 | 37.8 | 41.4 | 4.2 | |

1. Although for the purposes of analysis probationers have been linked with those who have been ordained there is a sense in which probationers are more akin to licentiates. Each term signifies one, who, having completed his course as a student, has received authority to preach the Word but has not yet been given authority by ordination to administer the Sacraments. The distinction is not so much in status as in outlook. A probationer desires promotion to a pastoral charge but a licentiate may be content with the completion of his studies, and with the authority to conduct public worship. It is this distinction which has been preserved here.

2. The status of candidates refers to their position at the beginning of 1973

For comparative purposes the crucial figures are those appearing in the second column. 8.6% compares favourably with the withdrawal rate in the other two denominations. Even if it is assumed that all the candidates in the final column will not proceed to ordination this would only produce a total of forty nine candidates, that is, 12.8%. In reality the final figure must be somewhat less than this because a number in the 'L' group do intend to proceed to ordination. On the other hand the WTS figure does seem to be rather high and one wonders how long a Selection School decision can remain valid without a further appraisal. There are surely grounds for saying that a person who does not commence his course till at least five years after acceptance then he ought to appear again before a small panel of assessors to ensure that the original decision can be upheld. This apart, the main conclusion to be drawn from table 6.11 is that if the attrition rate is taken as a criterion for the effectiveness of a selection system, and the dangers in doing this are discussed in the next chapter, then there is little to choose between the three denominations. The different procedures must be assessed on other grounds. However, for the Church of Scotland this rate of attrition can be broken down into more useful components.

The first hypothesis to be examined is that which states that the more people who are accepted at a Selection School the more candidates are likely to withdraw at a later stage. That is, one might expect intuitively that the lower the standards of the assessors and hence the higher the acceptance rate, the higher would be the attrition rate per Selection School.

Table 6.12 Percentage acceptance rate (PAR) and percentage withdrawal (PW) per Selection School.

| <u>S.S.</u> | <u>PAR</u> | <u>AW/WFC</u> | <u>PW</u> |
|-------------|------------|---------------|-----------|
| D66 | 70.0 | 1 | 10.0 |
| A67 | 83.3 | 1 | 5.5 |
| Je67 | 72.7 | 1 | 9.0 |
| Jy67 | 75.0 | 2 | 16.6 |
| S67 | 88.9 | 3 | 16.6 |
| O67 | 75.0 | 2 | 16.6 |
| M68a | 66.7 | 2 | 11.1 |
| M68b | 83.3 | 0 | 0 |
| Jy68 | 72.2 | 1 | 5.5 |
| S68 | 76.5 | 0 | 0 |

| <u>S.S.</u> | <u>PAR</u> | <u>AW/WFC</u> | <u>PW</u> |
|-------------|------------|---------------|-----------|
| D68 | 83.3 | 1 | 8.3 |
| A69 | 75.0 | 1 | 6.2 |
| Je69 | 88.9 | 3 | 16.6 |
| Jy69 | 75.0 | 3 | 18.6 |
| S69 | 77.8 | 1 | 5.5 |
| D69 | 66.7 | 0 | 0 |
| M70 | 94.4 | 1 | 5.5 |
| A70 | 83.3 | 1 | 5.5 |
| Jy70 | 62.5 | 2 | 12.4 |
| S70 | 82.4 | 0 | 0 |
| J71 | 83.3 | 1 | 8.3 |
| M71 | 93.3 | 0 | 0 |
| A71 | 55.6 | 2 | 11.1 |
| S71p | 75.0 | 0 | 0 |
| S71g | 72.7 | 1 | 9.0 |
| J72 | 94.1 | 1 | 5.8 |
| M72g | 72.7 | 0 | 0 |
| M72p | 72.7 | 0 | 0 |
| A72 | 94.4 | 2 | 11.1 |
| Jy72 | 83.3 | 0 | 0 |
| S72 | 68.8 | 0 | 0 |

A scattergram of PAR plotted against PW reveals that no obvious relationship exists between the variables. That is, withdrawal rate is not contingent on the number of acceptances at each Selection School. The implication is that those who withdraw are not candidates who score borderline marks. This conclusion can easily be examined as the following tables show.

Table 6.13 Frequency of marks for the S.S. tests for candidates who have withdrawn.

| <u>Mark</u> | <u>Grpdis</u> | <u>Chair</u> | <u>Mem</u> | <u>DT</u> | <u>Church</u> | <u>Psych</u> | <u>PM</u> |
|-------------|---------------|--------------|------------|-----------|---------------|--------------|-----------|
| 1 | 0 | 0 | 0 | 1 | 0 | 0 | 0 |
| 2 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 3 | 1 | 0 | 1 | 2 | 0 | 0 | 0 |
| 4 | 4 | 2 | 3 | 4 | 1 | 2 | 1 |
| 5 | 3 | 6 | 6 | 4 | 2 | 7 | 3 |
| 6 | 6 | 4 | 6 | 8 | 7 | 4 | 10 |
| 7 | 8 | 8 | 5 | 3 | 7 | 6 | 5 |
| 8 | 0 | 3 | 3 | 0 | 0 | 2 | 3 |
| 9 | 3 | 3 | 2 | 2 | 8 | 4 | 2 |
| 10 | 1 | 0 | 0 | 2 | 1 | 1 | 2 |
| 11 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |

Key: Grpdis - mark obtained for group discussion
 Chair - mark obtained as committee chairman
 Mem - mark obtained as committee member
 DT - mark obtained for drafting a 'tactful' letter
 Church - mark obtained for interview with two Church assessors
 Psych - mark obtained for interview with a psychologist
 FM - final mark for the S.S.

As before the 5-point scale with plus and minuses was transposed into the 11-point scale. However, for the two remaining S.S. variables, namely, the general information and the intelligence tests (GIT and IQ) only a 7-point scale was utilised. In fact the raw scores for the GIT were not obtainable but the IQ scores were and these were grouped into 7 percentiles according to the normal distribution.

Table 6.14 Frequency of IQ and GIT marks for candidates who have withdrawn.

| <u>Mark</u> | <u>GIT</u> | <u>IQ</u> |
|-------------|------------|-----------|
| 1 | 3 | 2 |
| 2 | 4 | 1 |
| 3 | 3 | 2 |
| 4 | 3 | 6 |
| 5 | 6 | 7 |
| 6 | 3 | 2 |
| 7 | 4 | 4 |

For both these tables discrepancies sometimes arise in the total frequencies because of the incompleteness of some of the S.S. records. However enough marks are available to make it clear that there is no obvious indication from these S.S. variables that a candidate is likely to withdraw. There is no question of, for example, all such candidates receiving a very low mark in say, the Church interview. The frequency distributions are far too scattered to enable such simplistic comments to be made. In any event the ideal solution is to see whether these distributions can be examined for statistical significance. Clearly, for this to be done, the figures in tables 6.13 and 6.14 have to be related to the

total distribution of the variable under consideration. This was done by constructing contingency tables, for all the accepted candidates, of S.S. variable against present status. The categories for present status have already been given in table 6.11 and withdrawal is one of these. The chi-square test of significance was applied to the various contingency tables although, of course, certain categories had to be collapsed in order that the assumptions of the test could be fulfilled.⁽¹⁾ Thus, in general, scores of 1, 2 minus and 2 were all read as 2 plus or under, whilst scores of 10 or 11 were read as 9 or over. With regard to the Pstatus variable, the 'L' column was omitted because of the small numbers involved and hence the difficulty of fulfilling the assumptions of χ^2 . Having made these adjustments the value of χ^2 was found to be not significant for Grpdis, Chair, Mem, DT, Church, Psych, and FM when they were tested with Pstatus. That is, the differences between the observed and the expected frequencies were not large enough to be significant. Hence the figures in table 6.13 and table 6.14 offer no clues in the prediction of candidates who withdraw. However, significance was found with GIT. A closer examination of this will clarify the method employed with the previous variables.

Table 6.15 Contingency table of GIT by Pstatus

| <u>Mark</u> | <u>WTS</u> | | <u>AW/WFC</u> | | <u>P</u> | | <u>S</u> | | <u>Totals</u> |
|-------------|------------|---|---------------|---|----------|----|----------|----|---------------|
| 1 | 5 | 2 | 3 | 2 | 7 | 11 | 11 | 11 | 26 |
| 2 | 1 | 3 | 4 | 4 | 15 | 10 | 12 | 15 | 32 |
| 3 | 5 | 3 | 3 | 4 | 14 | 15 | 16 | 16 | 38 |
| 4 | 10 | 6 | 3 | 5 | 17 | 25 | 32 | 26 | 62 |
| 5 | 1 | 4 | 6 | 4 | 20 | 19 | 20 | 20 | 47 |
| 6 | 2 | 3 | 3 | 4 | 15 | 15 | 18 | 16 | 38 |
| 7 | 1 | 4 | 4 | 3 | 17 | 10 | 6 | 11 | 28 |
| Totals | 25 | | 26 | | 105 | | 115 | | 271 |

1. A full discussion of the test is given in appendix III.

The figures in the top left of each cell represent the observed frequencies whereas those in the bottom right of each cell represent the expected frequencies. These expected frequencies have been calculated to the nearest whole number, it not being useful to be any more precise than that. Basically, the chi-square test measures the significance of the difference between these frequencies. In this case χ^2 is significant at the 0.01 probability level. Hence the null hypothesis is rejected and the two variables GIT and Pstatus are not independent. On inspecting table 6.15 it can be seen that most of the differences occur in the 'P' column. However since the differences go in both directions it is doubtful whether any great importance can be attributed to the result. The reasons may lie within the construction of the test itself. By definition almost the test changes slightly from S.S. to S.S. in order to accommodate current topics of general information. The consequence is that sometimes the test is slightly more difficult. What can be said with some certainty is that there are no great differences in the AW/WFC column. That is, all the observed frequencies occur more or less as expected. Thus the GIT variable also does not enable one to predict which candidates are likely to withdraw. Having drawn a blank with these S.S. variables it was decided to gather some more information from the application forms of the candidates. In this way four more variables, age, communicant member, marital status and sex could be examined.

Table 6.16 Contingency table of age by Pstatus.

| <u>Age</u> | <u>WTS</u> | | <u>AW/WFC</u> | | <u>P</u> | | <u>S</u> | | <u>Total</u> |
|------------|------------|----|---------------|----|----------|----|----------|----|--------------|
| under 20 | 4 | 3 | 1 | 3 | 3 | 12 | 24 | 14 | 32 |
| 20-24 | 11 | 15 | 21 | 16 | 7 | 7 | 71 | 77 | 179 |
| 25-29 | 4 | 5 | 4 | 5 | 22 | 23 | 28 | 25 | 58 |
| 30-34 | 4 | 2 | 0 | 3 | 6 | 11 | 19 | 13 | 29 |
| 35-39 | 2 | 2 | 3 | 2 | 11 | 10 | 8 | 10 | 24 |
| Over 39 | 5 | 3 | 4 | 4 | 26 | 17 | 8 | 19 | 43 |
| Total | 30 | | 33 | | 144 | | 158 | | 365 |

χ^2 is significant at probability level of 0.001. One reason for this high level of significance is that there are five more withdrawals than expected in the 20-24 age range. Clearly there is a greater possibility that a candidate will withdraw in this particular age bracket. However the difference is only marginal. Certainly the rest of the differences in the second column are not sufficient to account for the high level of significance. The main cause for the significance lies in the 'P' and 'S' columns. Some of the differences in these columns are quite large but they can legitimately be explained by the fact that a person's age at the time of application, and this is the age which is used here since the information was collated from the application forms, naturally influences the length of time he will be required to study. This in turn determines whether at the present time, that is, for the purposes of this analysis, he is a student or in the 'P' category. Both tables 6.15 and 6.16 seem to exemplify the well-known maxim that statistical significance does not necessarily imply psychological significance.

Table 6.17 Frequency of Commem for candidates who have withdrawn

| | |
|----------------|----|
| Not a member | 1 |
| 1 - 6 months | 3 |
| 7 - 12 months | 1 |
| 13 - 18 months | 0 |
| 19 - 24 months | 3 |
| 25 - 36 months | 3 |
| Over 36 months | 16 |

Commem is the length of time a candidate has been a communicant member of the Church of Scotland at the time of his application. A plausible hypothesis is that candidates who have not been a communicant member for very long, and therefore, who presumably are not entirely familiar with the ethos of the Church may well feel dissatisfied in the ministry and decide to opt out of the system. The figures given above have been extracted from the much larger contingency table because they give a clearer indication of the

relationship between the two variables. In fact, on first impression the hypothesis would not only seem to be false but the very reverse seems to be happening. That is, those who have had much longer associations with the church are more likely to withdraw from the ministry. However, table 6.17 is misleading. When compared with the total distribution χ^2 was found to be not significant. That is, commem is independent of Pstatus. Indeed, for the cell 'over 36 months by WFC/AW' the observed frequency was approximately equal to the expected frequency.

The third variable which was extracted from the application forms was the marital status of the candidate (Mstatus). There has been a certain amount of research recently which indicates the importance of the minister's wife. Conflicts often arise in the life of the minister between his ministerial responsibilities and his family commitments. This role conflict arising from the tension between the professional and the private life was discussed at length in Chapter One. However, in view of this problem it seemed worthwhile to examine whether a candidate who was not married at the time of his application was more likely to withdraw at some later stage, the point being that a candidate who was married was more likely to have decided to enter the ministry with the full consent of his wife and therefore future conflicts may have been foreseen and talked over. A candidate who later marries has already made up his mind and therefore his wife has not had the opportunity to share in the decision. This is a fairly fragile line of reasoning but nevertheless the hypothesis was tested. The relevant figures are shown in table 6.18. χ^2 was found to be not significant and hence the null hypothesis is accepted.

Table 6.18 Contingency table of Mstatus by Pstatus

| <u>Mstatus</u> | <u>WTS</u> | <u>AW/WFC</u> | <u>P</u> | <u>S</u> | <u>L</u> | <u>Total</u> |
|----------------|------------|---------------|----------|----------|----------|--------------|
| Married | 13 | 9 | 45 | 48 | 1 | 116 |
| Single | 15 | 23 | 88 | 98 | 10 | 236 |
| Total | 28 | 32 | 133 | 146 | 13 | 352 |

The final variable to be examined in this section was that of sex. Of the thirty three who have withdrawn thirty two were men and only one was a woman. This immediately gave cause for suspicion. However a chi-square test performed on the basis of the frequencies in table 6.19 was found to be not significant. The fact that only one woman has withdrawn is meaningless until it is compared to the whole distribution of sex and pstatus.

Table 6.19 Contingency table of sex by Pstatus

| <u>Sex</u> | <u>WTS</u> | <u>AW/WPC</u> | <u>P</u> | <u>S</u> | <u>L</u> | <u>Total</u> |
|------------|------------|---------------|----------|----------|----------|--------------|
| Male | 28 | 32 | 134 | 148 | 13 | 355 |
| Female | 2 | 1 | 10 | 10 | 3 | 26 |
| Total | 30 | 33 | 144 | 158 | 16 | 381 |

It may seem that in this section a somewhat piece-meal, free-wheeling approach has been employed. However it must be remembered that the research was governed by the data that was available. Many different approaches and variables could have been examined if the researcher had been able to generate his own data. Given this qualification one can conclude that there is no one single factor with which one can predict that a candidate is likely to withdraw. The only possible exception was the higher probability in the 20 to 24 age range but the discrepancy here between observed and expected frequencies was only marginal. It is impossible to be more conclusive at this stage without studying in depth the case histories of those who have withdrawn. Only then may a particular constellation of factors emerge which could be used as predictors for whether a candidate will persevere or not in the ministry. Of course the criterion used here has been Pstatus, that is, perseverance, and this had doubtful value as the next chapter shows. The criterion is also of doubtful value for this particular research because of the short time span involved.

The conclusion that there appears to be no one single factor which can account for a man leaving the ministry should come as no surprise. A recent study on Dutch catholic priests who resign, for example, discovered a number of reasons why men leave the priesthood.⁽¹⁾ The main ones are, a wrong choice of occupation, an unhappy personal environment, a defective personality structure, doctrinal and credal difficulties and a decision to marry. The last named is not relevant in the Church of Scotland context but even if the others are they are not quantifiable by any of the measures outlined above. A possible exception is the detection of a defective personality structure in the psychologist's interview. The Dutch research concludes with the comment "the priests who resign do not constitute a homogeneous group at all".⁽²⁾ With regard to student failures in general Ryle concludes that "one moral is, however, plain; failing students may differ widely in the cause of their failure".⁽³⁾ The findings of the present research concur with these findings although not with those of Burch cited in Chapter Four.

It may seem that so far in this chapter the analysis has been purely negative in that candidates who withdraw have been used as a way of assessing the selection process. In the event the method has been only partially successful and certainly there are no indications whatsoever of means by which withdrawals could be prevented. Indeed it seems that whatever the selection system, because of human fallibility and the operation of chance factors, there is bound to be a certain percentage of people who 'change their mind'. The more positive, scientific and objective approach for the validation of any selection process is to first of all establish viable criteria. In fact tentative beginnings in this direction are made in Chapter Nine. For the moment other factors operative in the Selection Schools need to be examined and one of these is the question of bias.

1. W.T.M. Quant, H. Scheepers, L.C.M. Meijers and C.J.B.J. Trimboos, The Priests Who Go, Sheed and Ward Ltd., 1969, p.18.

2. *ibid.* p.33.

3. A. Ryle, Student Casualties, *op.cit.* p.50.

The Question of Bias

There can be no question of bias operating in the first stage of selection. The candidate himself chooses whether to apply or not and therefore the proportion of candidates with any particular constellation of characteristics is out with the control of the selectors. Obviously more candidates may apply, for example, from one particular kind of background but this has to be taken as read. Selection bias refers to what happens after the application has been made. That is, it refers to the significant differences in the frequency of any variable that can be attributed to the selection process itself. Coxon differentiates between rational and non-rational bias.⁽¹⁾ The former refers to significant differences arising which reflect stated criteria of selection. Thus in the Church of Scotland one would expect a disproportionate number of candidates to have University entrance qualifications simply because this is one of the explicit requirements. On the other hand, non-rational bias refers to significant differences which do not reflect or do not appear to be correlated with stated criteria. Coxon was able to show that in the Church of England selection system there was a non-rational bias mainly towards Oxford and Cambridge candidates, less such bias against 'older University' candidates, and more non-rational bias against other provincial University candidates. Clearly bias could not be tested along these dimensions in this research simply because there is not the same educational heritage in Scotland. However, the existence of bias could be examined on another variable, namely, sex.

Sex Discrimination?

One of the most obvious variables in any research, which has to be accounted for, or controlled for if differences exist, is the sex variable. The first S.S. at which women were allowed to be assessed was in July 1968. Between this time and

1. A.P.M. Coxon, A sociological study of the social recruitment, selection, and professional socialisation of Anglican ordinands. Ph.D. thesis, University of Leeds, 1965. (unpub.)

September 1972, thirty eight women applied. This represents 10.7% of the total population applying during this period. Thus, during this same period 317 men applied but over the longer period, that is since the inception of Selection Schools in December 1966, 434 is the pertinent figure. These figures are shown in table 6.20. In fact the 'accept' category includes those who were conditionally accepted and the 'not accept' category includes those who were deferred.

Table 6.20 Decision of S.S. by Sex.

| <u>Decision</u> | <u>Male</u> | | <u>Female</u> | | <u>Total</u> |
|-----------------|-------------|-----|---------------|----|--------------|
| Accept | 356 | 350 | 25 | 31 | 381 |
| Not accept | 78 | 84 | 13 | 7 | 91 |
| Total | <hr/> 434 | | <hr/> 38 | | <hr/> 472 |

χ^2 was significant at the 0.05 level. Hence the null hypothesis is rejected. Final decision of S.S. is not independent of sex. Moreover an inspection of the expected frequencies in the bottom right of each cell reveals the direction of the bias. Less women are accepted than expected and thus, conversely, more are not accepted than expected. The precise opposite is true of the men, more being accepted than expected. In other words, all other things being equal, the assessors are exercising a degree of sexual discrimination. There is a bias in favour of accepting men and rejecting women. Of course, a possible explanation is that because of the lack of a firm tradition and image of women in the ministry a large number of unsuitable women are applying in the first place.

Even if the attenuated sample is taken, that is, from July 1968, then χ^2 is still significant. However, before wildly waving banners urging sexual equality a cautionary note is necessary. Ideally one should trace the assessments of individual assessors throughout the period in question. It is after all, the validity of the assessors' judgements that are being questioned at this point. Unfortunately the nature of the records made it impossible to discover which selectors were responsible

for which particular candidates. There was no way of checking the validity of the judgements of individual assessors. Consequently, the assumption in this research had to be that the S.S. tests which are dependent on subjective assessments, that is, the committee exercises and the interviews, were the same from one S.S. to another. In other words it was assumed that a mark of, say three plus, in one interview was the qualitative equivalent of the same mark at a later S.S. given by a different assessor. In view of this assumption and the small numbers involved it could be that one particular assessor is prejudiced against the fairer sex and this is producing the significance. The same criticism, incidentally, could also be levelled at Coxon's work. However, if bias is understood solely to refer to patterns of over and under representation under the statistical assumptions of independence then bias does exist. Whether this non-rational bias can be attributed to one, some or all of the assessors remains to be seen.

All the other S.S. variables were also examined for sex differences. Grpdis, Mem, DT, Psych, FM, GIT, IQ and Mstatus were all found to be not significant. This was not the case for Chair and Church. As can be seen in table 6.21 the extreme values of the chair variable were collapsed to fulfil the χ^2 assumptions. Having done this χ^2 was found to be significant at the 0.05 level. Fewer women than expected obtained low scores in the exercise as committee chairman. More than expected scored three minus or three. The reverse is true for the men in the same marking range. The implication is that either women give a good initial impression which makes it difficult for assessors to justify accrediting a low mark or women are genuinely better chairmen for other reasons. All other differences, in table 6.21, between observed and expected frequencies are small enough to be negligible and there is no observable trend in either direction. Different results were obtained with the Church variable.

Table 6.21 Sex by Chair.

| Sex | 2 | 2 plus | 3 minus | 3 | 3 plus | 4 minus | 4 | Total |
|--------|---------|---------|---------|---------|---------|---------|---------|-------|
| Male | 31 28.5 | 30 28.5 | 54 60.6 | 73 73.5 | 87 83.6 | 28 26.6 | 35 36.7 | 338 |
| Female | 0 2.5 | 1 2.5 | 12 5.4 | 7 6.5 | 4 7.4 | 1 2.4 | 5 3.3 | 30 |
| Total | 31 | 31 | 66 | 80 | 91 | 29 | 40 | 368 |

Table 6.22 Sex by Church.

| <u>Sex</u> | <u>2 plus</u> | | <u>3 minus</u> | | <u>3</u> | <u>3 plus</u> | | <u>4 minus</u> | | <u>4</u> | <u>4 plus</u> | | <u>Total</u> |
|------------|---------------|------|----------------|------|----------|---------------|----|----------------|----|----------|---------------|------|--------------|
| Male | 49 | 51.5 | 37 | 43.2 | 67 | 65.3 | 84 | 80.9 | 18 | 16.4 | 56 | 53.2 | 338 |
| Female | 7 | 4.5 | 10 | 3.8 | 4 | 5.7 | 4 | 7.1 | 0 | 1.6 | 2 | 4.8 | 30 |
| Total | 56 | | 47 | | 71 | 88 | | 18 | | 58 | 30 | | 368 |

χ^2 is significant at the 0.01 probability level. This high level of significance allows the rejection of the null hypothesis. The variables sex and church are not independent. However, this time there are more women than expected in the lower score cells. The reverse is true for the men. Particularly is this result meaningful when it is remembered that no significance occurred in the Psych interview. The inference is that the church assessors, at least some of them, are allowing non-rational bias to creep into their assessments and this is causing sexual discrimination. In the Chair variable the bias is in favour of the fairer sex but the bias is reversed when it comes to the church interview of the final decision. These results, of course, mean that in all statistics involving any of these three variables, the variable sex has to be controlled for.

The question of IQ

In view of the efforts made in the Selection Schools not to place too much emphasis on IQ scores it was decided to investigate what kind of emphasis was in reality placed on these scores. Having already shown that there are no sex differences in these scores, all scores could be legitimately grouped together regardless of sex. It was not possible to correlate IQ scores with the final degree that candidates obtained on completing their course because, as table 6.23 shows, the numbers involved in each cell were too small. That is, expected frequencies were too small for the application of the χ^2 test and categories could not be meaningfully combined. Meanwhile the test could be applied to the final decision distribution.

Table 6.23 IQ by FDeg.

| <u>IQ</u> | <u>1st class</u> | <u>Upper 2</u> | <u>Undivided</u> | <u>Lower 2</u> | <u>Pass/B.D ord</u> | <u>Lth</u> | <u>Special</u> | |
|-----------|------------------|----------------|------------------|----------------|---------------------|------------|----------------|-----|
| 1 | 0 | 0 | 0 | 0 | 0 | 1 | 2 | 3 |
| 2 | 1 | 0 | 0 | 0 | 1 | 1 | 4 | 7 |
| 3 | 3 | 2 | 1 | 4 | 6 | 1 | 6 | 23 |
| 4 | 2 | 4 | 2 | 5 | 16 | 4 | 9 | 42 |
| 5 | 2 | 3 | 3 | 5 | 6 | 2 | 3 | 24 |
| 6 | 1 | 0 | 5 | 3 | 8 | 0 | 1 | 18 |
| 7 | 1 | 1 | 1 | 0 | 1 | 0 | 1 | 5 |
| Total | 10 | 10 | 12 | 17 | 38 | 9 | 26 | 122 |

Table 6.24 IQ by Final Decision.

| <u>FD</u> | <u>1</u> | <u>2</u> | <u>3</u> | <u>4</u> | <u>5</u> | <u>6</u> | <u>7</u> | <u>Total</u> |
|------------|----------|----------|----------|----------|----------|----------|----------|--------------|
| Accept | 10 13.9 | 19 25.4 | 57 63.1 | 90 87.8 | 55 49.3 | 31 26.9 | 19 14.6 | 281 |
| Not accept | 8 4.1 | 14 7.6 | 25 18.9 | 24 26.2 | 9 14.7 | 4 8.1 | 0 4.4 | 84 |
| | 18 | 33 | 82 | 114 | 64 | 35 | 19 | 365 |

χ^2 is significant at the 0.01 level. Hence the null hypothesis is rejected. Of course, in one sense, it is only natural that FD and IQ should be related. Taken at face value one would not expect that a candidate with a low IQ would be capable of obtaining a University degree. This is rational bias in operation. In fact more candidates than expected are not accepted in the three lower IQ categories. This is offset by more being accepted than expected in the four higher categories. Of course, there may be other factors in the S.S. process which act either in the candidate's favour or disfavour and outweigh the IQ scores. Nevertheless this is a highly significant result and the implication is that IQ plays a large part in the minds of the assessors when they come to make their final decisions.

The significance of the age of candidates

Table 6.25 The age of all applicants at the time of application

| <u>Age</u> | <u>66/67</u> | <u>67/68</u> | <u>68/69</u> | <u>69/70</u> | <u>70/71</u> | <u>71/72</u> | <u>Total</u> |
|------------|--------------|--------------|--------------|--------------|--------------|--------------|--------------|
| Under 20 | 5 | 5 | 5 | 3 | 13 | 13 | 44 |
| 20-24 | 38 | 35 | 38 | 44 | 21 | 37 | 213 |
| 25-29 | 10 | 15 | 16 | 8 | 12 | 12 | 73 |
| 30-34 | 6 | 7 | 5 | 9 | 7 | 10 | 44 |
| 35-39 | 5 | 8 | 6 | 4 | 5 | 6 | 34 |
| 40-44 | 2 | 3 | 4 | 6 | 2 | 5 | 22 |
| 45-49 | 0 | 4 | 1 | 2 | 2 | 1 | 10 |
| over 49 | 3 | 6 | 5 | 5 | 6 | 7 | 32 |
| Total | 69 | 83 | 80 | 81 | 68 | 91 | 472 |

Thus over 50% (58.5%) of applicants are under 25 and 80.7% are 35 or under. Although the age of candidates at their time of application is not available for the other two denominations these percentages must compare very favourably. Moreover, although the time span is relatively short, there is no discernible trend in favour of older candidates applying. Presented in isolation, though, these figures are not very meaningful. They need to be compared with the age distribution of those candidates who were actually accepted. This distribution is shown in table 6.26.

Table 6.26 Age by Final Decision

| <u>FD</u> | <u>Under 20</u> | | <u>20-24</u> | | <u>25-29</u> | | <u>30-34</u> | | <u>35-39</u> | | <u>40-44</u> | |
|-----------|-----------------|------|--------------|-------|--------------|------|--------------|------|--------------|------|--------------|------|
| Acc. | 33 | 15.5 | 189 | 172.4 | 60 | 58.9 | 31 | 35.5 | 25 | 27.4 | 16 | 17.7 |
| Not Acc. | 11 | 8.5 | 24 | 40.6 | 13 | 14.1 | 13 | 8.5 | 9 | 6.6 | 6 | 4.3 |
| Total | 44 | | 213 | | 73 | | 44 | | 34 | | 22 | |

| | <u>45-49</u> | | <u>over 49</u> | | <u>Total</u> |
|----------|--------------|-----|----------------|------|--------------|
| Acc. | 6 | 7.9 | 21 | 25.7 | 381 |
| Not Acc. | 4 | 2.1 | 11 | 6.3 | 91 |
| Total | 10 | | 32 | | 472 |

χ^2 is significant at the 0.01 probability level. This high level of significance is mainly caused because of the discrepancy between observed and expected frequencies in the 20 to 24 age range. Here there is a clear bias to accept more candidates than expected and thus to not accept less than expected. There is a very slight bias in the same direction of the 25 to 29 range, but for all other ages the bias is in the other direction. That is, very young candidates and older candidates are at a small disadvantage compared to applicants in their twenties. It is worth noting that the same result was obtained when sex was controlled for. The clear conclusion is that FD is not independent of age. Assessors seem to be greatly influenced by the age of a candidate particularly if he is in his twenties. One wonders whether potential is being too heavily backed especially in view of the fact that by far the largest number of withdrawals occurs in this age range.

Correlation Procedures

The discussion in appendix III makes it clear that before correlation coefficients can be meaningfully interpreted it is helpful to know the underlying distributions of all the variables that are being correlated. The frequency distributions of each variable are given in table 6.27 and the summary statistics sufficient for describing each distribution are given in table 6.28. In fact, because of the confounding effects of the sex variable, women have been excluded from this part of the analysis.

Table 6.27 Frequency distribution of scores on S.S. variables

| <u>Variable.</u> | <u>1</u> | <u>2minus</u> | <u>2</u> | <u>2plus</u> | <u>3minus</u> | <u>3</u> | <u>3plus</u> | <u>4minus</u> | <u>4</u> | <u>4plus</u> | <u>5</u> |
|------------------|----------|---------------|----------|--------------|---------------|----------|--------------|---------------|----------|--------------|----------|
| Grpdis | 5 | 5 | 23 | 39 | 64 | 70 | 75 | 23 | 24 | 8 | 0 |
| Chair | 4 | 6 | 21 | 30 | 54 | 73 | 86 | 28 | 27 | 8 | 0 |
| Mem | 6 | 3 | 19 | 35 | 62 | 76 | 90 | 23 | 15 | 7 | 1 |
| DT | 5 | 12 | 22 | 55 | 55 | 76 | 67 | 14 | 23 | 6 | 2 |
| Church | 6 | 5 | 10 | 28 | 37 | 67 | 84 | 17 | 56 | 22 | 5 |
| Psych | 8 | 5 | 22 | 22 | 49 | 69 | 64 | 19 | 60 | 14 | 5 |
| FM | 5 | 3 | 23 | 23 | 39 | 89 | 78 | 38 | 23 | 10 | 2 |

| | <u>1</u> | <u>2</u> | <u>3</u> | <u>4</u> | <u>5</u> | <u>6</u> | <u>7</u> |
|-----|----------|----------|----------|----------|----------|----------|----------|
| GIT | 40 | 40 | 58 | 71 | 61 | 42 | 35 |
| IQ | 17 | 31 | 76 | 104 | 57 | 31 | 18 |

Table 6.28 Summary Statistics

| <u>Variables</u> | <u>Mean</u> | <u>Standard Deviation</u> | <u>Skewness</u> | <u>Kurtosis</u> |
|------------------|-------------|-------------------------------|-----------------|-----------------|
| Grpdis | 5.9 | 1.8 | -0.1 | 2.9 |
| Chair | 6.1 | 1.8 | -0.3 | 3.0 |
| Mem | 5.9 | 1.7 | -0.2 | 3.4 |
| DT | 5.7 | 1.9 | 0.1 | 2.9 |
| Church | 6.7 | 2.1 | -0.3 | 2.9 |
| Psych | 6.4 | 2.2 | -0.2 | 2.7 |
| FM | 6.2 | 1.9 | -0.3 | 3.3 |

It can be seen that all measures of skewness approximate zero and hence are negligible. Remembering that the score of three represents the kurtosis of the normal distribution all these scores are also negligible. Finally, although it is not immediately obvious from table 6.28 all the variables satisfy the final requirement of the normal distribution, namely, that a certain percentage of scores should fall within one, two and three standard deviations on either side of the mean. The IQ variable follows the normal distribution by definition since the raw scores were grouped according to the percentiles of the normal distribution. Unfortunately the raw scores of GIT were not recorded in the S.S. reports only the percentile in which the score fell. The summary statistics of these scores were checked and the distribution was found to be slightly flatter (2.0) than the normal curve, suggesting that either the test is not powerful to discriminate between candidates or the raw scores have not been grouped together correctly. This could not be checked. With regard to age, this distribution was not quite normal. The skewness was 1.5, that is a slight skew to the right, and kurtosis was 4.5, that is, there is a peak in the distribution. However this is not unexpected. Clearly the distribution only starts at the age of 17 or 18 and then there is a bunching of candidates in the twenties

with a tailing off in the over 50 category. The surprise would have occurred if the age variable had been normal. However, this is the only variable which deviates substantially from normal. It is encouraging that all the S.S. variables follow the normal pattern because this is an indication that standards are being consistently maintained. Not too much significance should be placed on this conclusion, though, because of the relatively restricted range of scores for all of these variables.

The Pearson correlation coefficients are given in table 6.29. Except where a separate figure is given in brackets the statistical significance of all correlating is 0.001. This is very high significance. Even with the age variable where the actual coefficients are very small significant results occur with the church, chair and IQ variables. The highest coefficient occurs with IQ. Not surprisingly, perhaps, IQ tends to decrease with age. This is the significance of the negative sign. The inference here is that it is not so much advancing years which weigh against a candidate but the concomitants of age especially a less satisfactory performance in tests of intelligence. Not surprisingly, because of greater and longer Christian experience DT and GIT are very, very marginally correlated positively with age.

Table 6.29 Pearson correlation coefficients

| | <u>Grpdis</u> | <u>Chair</u> | <u>Mem</u> | <u>DT</u> | <u>GIT</u> | <u>Church</u> | <u>Psych</u> | <u>FM</u> | <u>IQ</u> |
|--------|------------------|------------------|------------------|-----------------|-----------------|------------------|------------------|------------------|------------------|
| Age | -0.02 (0.308) | -0.08 (0.058) | -0.08 (0.062) | 0.04 (0.222) | 0.09 (0.039) | -0.13 (0.008) | -0.02 (0.314) | -0.10 (0.033) | -0.32 (0.001) |
| Grpdis | | 0.45 | 0.63 | 0.27 | 0.28 | 0.56 | 0.48 | 0.63 | 0.16 |
| Chair | | | 0.71 | 0.28 | 0.19 | 0.57 | 0.54 | 0.70 | 0.27 |
| Mem | | | | 0.28 | 0.19 | 0.56 | 0.55 | 0.74 | 0.29 |
| DT | | | | | 0.16 | 0.32 | 0.30 | 0.44 | 0.24 |
| GIT | | | | | | 0.21 | 0.26 | 0.33 | 0.33 |
| Church | | | | | | | 0.64 | 0.81 | 0.26 |
| Psych | | | | | | | | 0.76 | 0.25 |
| FM | | | | | | | | | 0.40 |

With regard to the committee exercises Chair and Mem correlate highly with each other even if the coefficient is squared as suggested in appendix III. This would suggest that similar characteristics

are being measured. Such a high coefficient is not obtained with Grpdis and Chair although it is quite high for Grpdis and Mem. The three written tests DT, GIT and IQ correlate very little with each other thereby implying that different characteristics are being measured. On theoretical grounds alone this result is entirely expected. Church and Psych correlate reasonably highly with each other. The correlations of FM with the other variables perhaps tend to suggest the importance that assessors place on the various tests. Clearly, the most emphasis is placed on the two interviews. Surprisingly age and IQ do not seem to exert the same influence. The age coefficient can probably be accounted for by the skew in the age frequency distribution. The small correlation of FM with IQ is once again an indication of how this mark is not an aggregate of all other marks. There were, after all, significant differences between IQ and final decision.

These correlations are, as it were, measures of the internal association between the various S.S. variables. Important though these are, the real question one would like an answer to is whether any of these variables are predictive of future success or effectiveness in the ministry. Moreover, are these tests measuring the characteristics which make for effective ministry? Before turning to these issues a short recapitulation is necessary.

Recapitulation

This chapter has not followed the normal, logical pattern of psychological research. Usually a hypothesis arising out of a theory is constructed and this is followed by an experimental design and the collection of data to test this hypothesis. Such an approach could not be employed in this research since the data was already available. The Selection Schools were put into operation under the assumption that they did relate to relevant criteria and in few of the CSSB Validation studies this was probably justified. Although it must be remembered that the extended interview procedure has never been validated with respect to the ministry. Putting the cart before the horse in this way has led to certain difficulties. A great deal of information which might have been useful was simply not available

and thus the research had to proceed by a kind of piece-meal approach. However, even though the work has been controlled by the available data a number of things have been clarified.

1. In spite of the very different methods of selection the attrition rate in the three denominations was found to be very similar.
2. For the Church of Scotland there was no discernible trend in favour of either raising or lowering standards. This was not the case with the Methodist Church.
3. The consistency of the Scottish assessors was tested in a number of ways and found to be satisfactory.
4. No single factor was found by which one could predict that a candidate might withdraw from the ministry.
5. There is a bias in favour of accepting men and not accepting women. No significant differences were found between the sexes for all of the variables except chair, where fewer women than expected scored low scores and church, where more than expected scored low scores.
6. IQ plays a large part in the final S.S. decision.
7. Candidates under 20 and over 30 are at a slight disadvantage compared to those in their twenties.
8. There was no correlation between age and the other variables except IQ. A number of other high correlation coefficients were reported.

CHAPTER 7

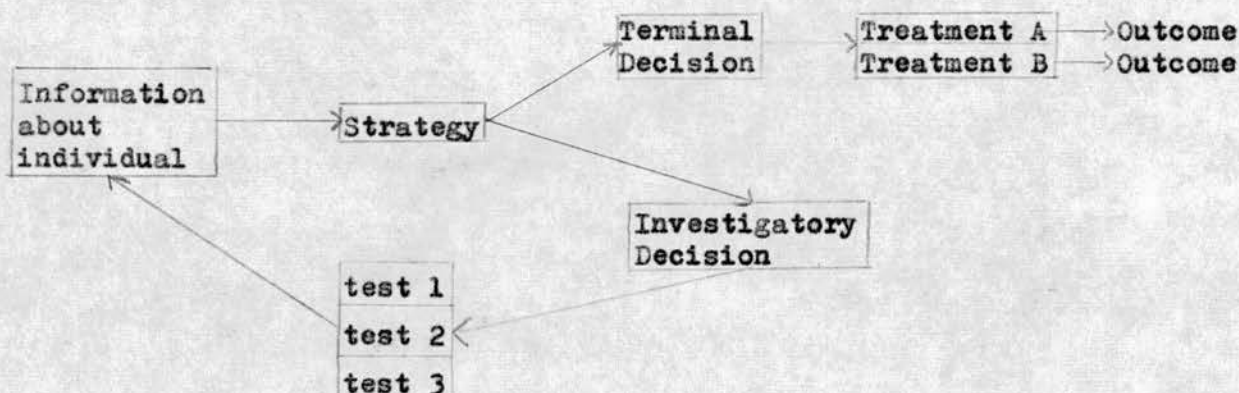
PREDICTORS AND CRITERIA

Although the Church of Scotland method of selection has been described both at a conceptual and at a statistical level, certain assumptions have been conveniently overlooked. These assumptions relate to the dynamics inherent in any selection process and can be focused on the following questions. What are candidates being selected for? What is their future role? Can their success in this role be predicted as a result of the selection process? What special qualities need to be looked for before arriving at a selection decision? Is it only possible to select candidates who have the potential to fulfil the requirements of a theological course or can one also select people who have the potential to become effective ministers? What are the criteria for effectiveness in the ministry? How can predictors and criteria be related? Clearly, the essence of this research lies in formulating tentative answers to questions similar to these. However, before embarking on the research methods used in this project it is important to realise that these kinds of questions need to be asked of any selection system. There are certain key areas in selection and decision making which have to be thought through before progress in the field is possible. Consequently, before specifically attempting to answer the above questions a clarification of the general conceptual problems involved is advisable.

Personnel selection decisions are based upon information about people and jobs. "There is, in the first place, an 'individual' about whom a decision is required, and two or more 'treatments' to which he may be assigned".⁽¹⁾ In the selection problem under consideration it is assumed that there are two possible treatments. Either the candidate is accepted to commence a theological course of study or he is not accepted. These decisions are made on the basis of some information about the individual. "The information is processed by means of some principle of interpretation, or 'strategy', which leads to either a 'terminal decision' or an 'investigatory decision'. A terminal decision ends the decision making process by

1. L.J. Cronbach and G.C. Gleser, Psychological Test and Personnel Decisions, University of Illinois Press, Urbana, 1965, p.18.

assigning the individual finally to a treatment. The outcome is his performance under that treatment".⁽¹⁾ Another possibility is an "investigatory decision" indicating that additional information is required. This decision corresponds to the category of deferment in the Church of Scotland system. Of course, a particular selection decision need not be final. It is probably more common to approach decisions sequentially. That is, there is no irrevocable commitment of an individual to a treatment. Instead, after each stage of gathering information about the individual, he is allowed to continue to a later stage where more information is obtained. This later information may modify the original decision. In other words, the decision to accept an individual is really a decision to investigate him further. In theory, this is the procedure in the Church of Scotland but in Chapter Five it was seen to be difficult to realise this sequential process in practice. However, the main selection concepts can be schematised in the following way.⁽²⁾



The particular outcome of a treatment consists of all the consequences of the decision made by an individual or the institution he represents. What the outcome is depends not only on the chosen treatment but also on the personal characteristics of the individual undergoing selection and upon unspecified situational variables. For example, the outcome of a decision to accept a candidate for

1. *ibid.*
2. The diagram is taken from M.J.M. Daniels and J. Schouten, The Screening of Students, Problems of Assessment and Prediction of Academic Performance, Council of Europe, Harrap and Co. Ltd., 1970, p.60.

theological training depends on unmeasured motivational factors on the one hand, and on the particular courses and lecturers he selects on the other. Of course, these problems would be greatly simplified if the decision maker could anticipate the actual outcome for each person under any treatment. A systematic comparison would then establish the best assignment. At this point it can be seen that the fundamental prerequisite for any selection procedure is that there should be an empirically demonstrated relationship between predictor, that is, information about the individual, and criterion, that is, performance under treatment. Theoretically, this relationship should be established prior to any actual selection decisions. The demonstration of this relationship between predictor and criterion is of the utmost importance, otherwise the information gathered from an individual may be completely inappropriate for the expected performance. For example, taken at face value, how can one be sure that the Church of Scotland are selecting future ministers of the church and not civil servants? This problem of the association between predictor and criterion deserves closer examination.

In a sense all selection techniques are predictors in that they represent attempts to forecast a person's future behaviour by taking account of what can be observed at the time the selection is made. The marks and ratings which are assigned during selection can all be subsumed under the general term predictor-score. The behaviour which selectors are trying to forecast is the criterion and associated with this there are criterion scores. The coefficient of correlation (r) which is obtained when predictor scores are compared with criterion scores is the coefficient of validity which applies to that particular predictor. At a later stage more will be said about ' r ' but for the moment suffice it to say that ' r ' can take any value ranging between minus one, the perfect, inverse relationship, to plus one, the perfect, direct relationship.⁽¹⁾ In practice, perfect agreement between predictor-scores and criterion-scores can never be achieved, and the coefficient of validity can never be as high as unity. This is through no fault of the selectors but of the chance factors operating when examinations are taken and when marks are awarded. One candidate may be 'under the

1. A full discussion of ' r ' is given in appendix III.

weather' and this would affect the quality of his answers. Another may have been lucky enough to have revised the appropriate material. An examiner may mark an adequate paper rather severely if the paper he has previously marked happens to be very good. These examples could be multiplied indefinitely but the point is they could not possibly be forecast at the time selection was made so that perfect agreement between predictor-scores and criterion-scores could never be achieved, and the coefficient of validity could never be as high as unity.

The Prediction of Academic Performance

In previous research, a typical criterion for the selection of students has been academic performance at university or some other institute of further education. The relationship between ability and academic performance is well documented and it is instructive to examine some of this evidence not only because it promotes insights into the whole topic of prediction but also within the context of selecting candidates for the Church of Scotland ministry one of the issues is whether it is feasible to select potential ministers or whether, in the final analysis, one can only select students who are capable of acquiring certain academic qualifications.

Typically, four main kinds of acquiring information have been utilised in student selection. The first three have been widely used but the fourth only infrequently since it has met with a considerable amount of suspicion and opposition. The four are, a) examination results, especially those of the General Certificate of Education at Advanced Level and of the Scottish Certificate of Education Higher Grade examination; b) reports from headmasters and headmistresses; c) information gained from interviewing candidates by university staff; and d) scores on standardised psychological tests. In practice university selection has relied heavily on examination results. Although this has largely been on the basis of faith and tradition, recent evidence shows that the reliance is justified. After reviewing some of the research of the post-war period, Butcher comes to the qualified conclusion that "a positive and significant correlation has almost always been found, but that G.C.E. or Scottish Leaving Certificate examination results could not be considered adequate as

a means of selection unless they were supported by other evidence".⁽¹⁾ To be more specific, a conclusion of one of the more notable workers in the field was that "the school-leaving examinations provide by far the most important indication as to a candidate's quality".⁽²⁾ Furneaux found corroboration of this finding when he compared those students who had managed to gain university entrance qualifications at the first attempt with those who failed at their first attempt but who subsequently retrieved their failure. "Those who succeed only at their second attempt have a chance of gaining a university qualification which is only between 70 and 80 per cent as large as that characterising those who qualify for the first time. This result provides additional evidence as to the validity of school-leaving examinations for purposes of selection".⁽³⁾

In discussing this conclusion, Rodger provides the warning that "the evidence scarcely warrants the emphasis usually placed on A-level performance, unless we make the assumption that what we are after is simply rough justice, administered cheaply".⁽⁴⁾ He goes on to mention the further assumptions that our university courses and examinations are in a satisfactory state. Notwithstanding these remarks, it must be remembered that Furneaux's conclusion has been substantiated by other workers. Pilkington and Harrison, although using a relatively small sample of students confirm that "marks in school-leaving examinations provide a useful, if imperfect, indication of a candidate's academic quality".⁽⁵⁾ Furthermore, the review of Parkyn shows that similar findings have been reported in Australia, New Zealand, South Africa and the United States.⁽⁶⁾ In Scotland the situation appears to be very similar. Nisbet and Napier conducted a survey on over a thousand students at Glasgow University.⁽⁷⁾ Although, on their own admission, their classification of success and failure at university

1. H.J. Butcher, Educational Research in Britain, University of London Press Ltd., 1968, p.340.
2. W.D. Furneaux, The Chosen Few, OUP, 1961, p.xxiv.
3. Ibid., p.xxv.
4. A. Rodger, "Capacity and Inclination for University Courses", Occ. Psych. 1965, 39, p.37ff.
5. G.W. Pilkington and G.J. Harrison, "The Relative Value of Two High Level Intelligence Tests, Advanced Level, and First Year University Examination Marks for Predicting Degree Classification", Brit. J. Ed. Psych., 1967, 37, p.382ff.
6. G.W. Parkyn, Success and Failure at the University, Printed in New Zealand by Whitcombe and Tombs Ltd., 1959.
7. S. Nisbet and B.L. Napier, Promise and Progress, University of Glasgow, 1970.

was somewhat crude they found that "the level of a student's entrance qualifications afford a prediction, but only a poor prediction, of his success in a degree course". In fact, the correlation between entrance qualifications and success seemed to be best in Medicine and Engineering. Of more value is the research carried out by the Scottish Council for Research in Education.⁽¹⁾ The sample for this study was almost the complete annual cohort of pupils who entered for the Scottish Certificate at Higher Grade for the first time in 1962. One of the findings was that performance in this examination, measured in various ways proved the best pre-entrance academic predictor of success in obtaining a degree, although the levels of correlation obtained were modest.⁽²⁾ Furthermore, little justification could be found for requiring that entrants to university should have SCE passes at higher grade in more than three subjects. In most faculties, those with three Highers had pass-rates differing little from those with four Highers. "Though it must be admitted that the number of entrants with only three Highers was relatively small, it is clear that the level of the passes is not less important than the number of passes".⁽³⁾

Specification of the criteria of academic success solely in terms of marks gained at university would satisfy few educators. Intellectual achievement alone could never be the end of all academic endeavour. Personal as well as cognitive development must be taken account of. Likewise there has been in the past a distrust of placing complete reliance on school leaving grades as the only predictors of success at university. Attempts have also been made to take cognizance of non-intellective factors, mainly via the medium of headmasters' reports and interviews.

There is little doubt that headmasters' reports are potentially a source of relevant and effective information but as Butcher says, there is "equally little doubt that they may in practice be almost

1. J.L. Powell, Selection for University in Scotland, University of London Press for the Scottish Council for Research in Education, 1973.
2. Reasons for the low correlations will be discussed later.
3. Powell, op.cit. p.76.

useless, or indeed worse than useless if they counteract and decrease reliance on more reliably predictive measures".⁽¹⁾ According to Drever, "he shows promise as a left-handed spin-bowler, and is a great comfort to his widowed mother",⁽²⁾ is not untypical of such reports. Himmelweit has shown that the overall assessment provided by headmasters varies with the ratio of applicants to places, so that the average picture of candidates is more glowing when places are in shorter supply.⁽³⁾ Furneaux concludes that "headmasters' letters constitute a rather ineffective way of attempting to communicate information"⁽⁴⁾ and the recent research in Scotland substantiates this conclusion by saying that "no evidence was found to suggest that headteachers' estimates of success at university are as good a predictor as performance in the Scottish Certificate of Education at Higher Grade or that they constitute a worthwhile supplementary measure".⁽⁵⁾ The latter result, however, has to be treated with caution, because of incompleteness of data which made it impossible to test fully the predictive value of headteachers' estimates. Be this as it may, all the evidence suggests that headmasters' reports are of little predictive worth for "they lack uniformity in what they cover, are made by a great variety of persons, and are subject to bias either in the candidate's favour or disfavour".⁽⁶⁾ No allowance for bias can be made when its direction is unknown. This is not to say that they could not become much more useful. Indeed, the researchers named above would agree that better results could be obtained if the report was in some way standardised. For example, Furneaux found that "the opinions expressed by headmasters within the context of an investigation which they knew to be confidential, their judgements being made in a standardised fashion which was specified for them, proved to be more closely related to the subsequent academic history of their pupils

1. Butcher, op.cit. p.341.
2. J. Drever, "Prediction, placement and choice in university selection", Annex A, appendix 2(B), Report of the Robbins Committee, 1963.
3. H.T. Himmelweit, "Student Selection; implications derived from two student selection inquiries". In P. Halmos (ed.) Sociol. Review, 1963, p.79ff.
4. Furneaux, op.cit. p.99.
5. J.L. Powell, op.cit. p.75.
6. *ibid.* p.16.

than were impressions derived from letters, in the course of which they had attempted to express their opinions concerning their pupils in their own words".⁽¹⁾

In principle then it seems that the contribution of headmasters' reports to the prediction of academic success can be considerably increased if there is a greater standardisation of the form in which information is requested. Other possibilities that have been suggested are the clear specification of particular areas of information (to reduce the 'halo effect'), the ranking of candidates within a school and providing greater feed-back to the schools of progress at university. These results are relevant to the selection of Church of Scotland ministers in the sense that referees' reports provide a similar function to headmasters' reports. Referees attempt to express an opinion concerning the candidate in their own words integrating all the evidence available to them. It is usually the case, however, that candidates are represented in the most glowing terms. Indeed, if this were not a strong possibility, it is unlikely they would have been nominated as a referee by the candidate in the first place. For this reason, it is difficult to say anything other than the fact that referees' reports have little value in the assessment of candidates. Only occasionally are balanced judgements made although suspicions of adverse comments can be aroused if a candidate's own minister has not been nominated as a referee. Nor is it simply a case of acting on the suggestion that a standardised form should be used, because this is, in fact, done. The suggestion of Anstey offers more help. "Reports from referees can be invaluable if the referees are given sufficient guidance on what the selectors are looking for, and can be persuaded to mention possible weaknesses as well as strengths".⁽²⁾ This is easier said than done. In the first place, referees are understandably reluctant to commit their adverse feelings to paper and in the second place, there is, as yet, no set of definable personality characteristics which selectors are looking for. This latter question will shortly be looked at in detail since

1. Furneaux, op.cit. p.91.

2. E. Anstey, "The Civil Service Administrative Class: Extended Interview Selection Procedure", Occ. Psych. 1971, 45, p.205.

it revolves around the question of developing suitable criteria for assessing ministers. For the moment the interview method of collecting non-intellective information demands attention.

Chapter Five provided a substantial discussion on the validity and reliability of the interview as a means of assessment and so it is not necessary at this juncture to be detained by more than a few sentences. The experimental evidence shows that, at best the value of even the most skilfully conducted interview is ambiguous. Their main use is in assessing competence in social relations and level of motivation, but ability and attainment are more effectively appraised by other means. It is also likely that the interview is as good as any other means for ascertaining whether a candidate is likely to work hard and adjust to the new social conditions for work. This latter possibility may be why so many universities continue to be convinced supporters of the interview technique. With regard to the Church of Scotland the two characteristics that can be assessed by means of the interview, namely, level of motivation (call?) and social relations one would assume are important if one is to be an effective minister. This, in fact, as the next chapter shows, turns out to be the case.

Turning now to the more modern method which has been used in student selection namely, the standardised psychological test, again little needs to be said since the limitations of these methods were discussed in Chapter Five; as were the advantages of embedding such a test within the extended interview procedure. The research report of Pilkington and Harrison⁽¹⁾ is worth mentioning, however, since it is one of the few so far published to compare the value of standardised tests with G.C.E. results in a single survey and also to assess their joint predictive value. In fact, the two tests used were 'high level' ones and, therefore, presumably more suited to student selection than most. Nevertheless, it was found that the 'A' level results were rather more predictive ($r = \text{plus } 0.37$) than the intelligence tests results, with degree marks as criterion, ($r = \text{plus } 0.26$). When multiple correlations were calculated, the addition of intelligence tests to 'A' level

1. Pilkington and Harrison, op.cit.

marks as predictors increased the correlation very little, ($r = \text{plus } 0.43$). As noted in Chapter Five, Vernon and Anstey in their validation studies of CSSB found that intelligence tests correlated with follow-up criteria had similar correlation coefficients. However, the overall correlation was increased when cognitive tests were embedded within other selection procedures, for example, the extended interview technique, and the intelligence test score taken in conjunction with this other evidence.

Another measure that has been used as predictor of academic performance has been the score obtained in a scholastic aptitude test, (SAT). However, the correlation coefficients obtained with these tests have usually been very low. Parkyn in New Zealand reports low correlation between a College Entrance Examination Board, SAT and various measures of first-year performance at university.⁽¹⁾ In Canada, Khan, after poor success with a CEEB SAT, obtained correlations mainly between 0.1 and 0.4, between each of two other scholastic aptitude tests and various measure of university performance.⁽²⁾ In the United States, there is evidence to suggest that final year school grades may be a better predictor of university performance, and particularly so if they are scaled on some external examination.⁽³⁾ In Scotland, Powell showed that the CEEB SAT verbal and mathematical scores "proved to be of little value in predicting the attainment of a degree, nor were they useful supplementary measures".⁽⁴⁾ They did, however, prove to be of limited value in predicting the obtaining of an honours as opposed to an ordinary degree. On the other hand, they were not superior to performance in the SCE higher grade, and even in combination with these grades offered only small improvements. In fairness it should be added that in studies of this kind it is very often the case that whereas motivation levels are very high for the SCE and GCE examinations, this is very often not the case when tests are taken which do not directly bear on the student's academic future.

1. Parkyn, op.cit. p.136ff.

2. Quoted in Powell, op.cit. p.63.

3. *ibid.*

4. *ibid.* p.75.

In sum, then, the most usual predictors in university selection are school grades with the possible addition of scores on a standardised psychological test. The usual criterion is either first year university marks or class of final degree. Fishman reviewed all the college guidance and selection studies in American which were completed during the decade 1948 to 1958.⁽¹⁾ Including both published and unpublished sources, he found 580 such studies. Fishman concluded that this mass of research could be summarised all too briefly. "The average multiple correlation obtained when aiming the usual predictors at the usual criterion is approximately 0.55". Fishman goes on to add that when a personality test score is added to one or both of the usual predictors, holding the criterion constant, the gain in the multiple correlation coefficient is usually less than 0.05. This illustrates very well the difficulty of obtaining reliable non-intellective predictors; that is, predictors concerned with personality and motivational tests, interviews, personal ratings, biographical information and so on. The vast majority of research work has been conducted using intellective predictors, that is, intelligence and aptitude test scores, school grades or external examination marks, achievement test scores and so on.⁽²⁾ In fact, Fishman discovered from his survey that 490 studies out of 580 had used intellective predictors in some way or other. The reasons for this heavy concentration are not hard to find.

To begin with it is in the nature of institutional arrangements that intellective predictors are most often used; raw data in the form of grades or marks are, more often than not, very easily accessible and it therefore becomes relatively easy to run off some kind of study concerned either with selection or guidance. Furthermore, the data gathered in such a way usually lend themselves readily to statistical analysis and thereby an impression of scientific objectivity is given. Finally, there is a large measure of public acceptance for predictors of this kind, they are seen to be fair and therefore legitimate. On the other hand, a number of difficulties arise with non-intellective predictors. Of course, academic success depends on far more than ability and past attainment,

1. J.A. Fishman, "Some Social-Psychological Theory for Selecting and Guiding College Students", in N. Sanford (ed.), The American College, John Wiley and Sons Inc., 1964, p.666ff.
2. There is not a clear-cut distinction between intellective and non-intellective factors, nevertheless the distinction is conceptually useful.

but, as Powell observes, "it is one thing to observe non-academic factors affecting the attainment of an individual and quite another to measure such factors and find systematic relationships between them and academic success in the generality of students".⁽¹⁾ It is known that level of motivation affects performance and, therefore, potentially at least, it is a good predictor of academic performance. However, since the level of motivation is usually specific to certain kinds of activities, it is almost impossible to test motivation by questionnaire without using questions whose functions is obvious to the candidates. The responses of those who desire to be selected are likely to be biased in the direction of what is thought to be favoured by the selectors. Honest and dependable answers can only be obtained when personal interest is not at stake. If anything, this problem is heightened when one comes to talk in terms of the call experienced by candidates for the ministry.

As noted above, personality scores have been shown to be poor predictors of academic success, but even if the predictors could be improved, personality tests are unlikely to win public acceptance as predictors for purposes of selection. It is thought to be manifestly unjust if a candidate is discriminated against because he has a type of personality that has been found unfavourable to academic success in the past. Even louder voices of protest are raised when social background is taken into account. The only possible exception to this reaction is when there is positive discrimination in favour of those from less favoured home backgrounds, particularly those thought to militate against academic success. In any case, the effects of social class are well known and extensive evidence need not be given here. Suffice it to say that in both England and Scotland manual origins are associated with reduced chances of allocation to a selective course (the association being slightly stronger in England than in Scotland), at all but the highest ability levels. However, because of the more generous provision of places in Scotland, the Scottish working class boy or girl is as likely to embark on a selective course as a middle class pupil in the South.⁽²⁾ More tend to get a chance in Scotland,

1. Powell, op.cit. p.16.

2. J.W.B. Douglas, J.M. Ross, S.M.M. Maxwell and D.A. Walker, "Difference in Test Score and in the gaining of Selective Places for Scottish Children and those in England and Wales". Brit. J. Ed. Psych., 1966, 36, p.150ff.

and get it later but within the context of this greater provision, social class has roughly the same association with selection as it has in England. More specifically, Mepherston has shown that social factors are associated with differential attainment (Honours/ordinary) in the Scottish university.⁽¹⁾ His evidence derives from a longitudinal study of all Scottish pupils who sat an examination at the Higher level for the first time in 1962 and who subsequently went to a Scottish university, graduating, if they completed their course, between 1965 and 1968. Measure of intellectual aptitude and attainment, of motivation and of social origins were used to predict the attainment of an honours degree among all who graduated with either an honours or an ordinary degree. In fact, the best predictor of attainment of honours was found to be sex; 34% of men take an ordinary degree compared with 66% of women. However, within sex, "factors of aptitude, motivation and family background act to 'move' the individual's attainment away from the expectation associated with the sex role".⁽²⁾ In other words, male groups of low aptitude, inappropriate motivation, and adverse social origins become progressively more likely to complete an ordinary degree. Conversely female groups of high aptitude, appropriate motivation, and favourable family background become progressively more likely to complete honours.

These results are entirely in keeping with the main bulk of sociological research into the influence of environment on educational achievement. It must however be pointed out that in the Glasgow sample of Nisbet and Napier the unexpected was discovered.⁽³⁾ The following variables were shown not to be significantly related to success: social class (as assessed by father's occupation), cultural richness of the home, having parents or near relatives who attended a university and potential weaknesses in parental support. These results appear to fly in the face of most sociological research and reasons are proffered by the researchers but perhaps enough has been said to illustrate that anomalies are always more likely to arise when one is dealing with

1. A.F. Mepherston, "Selection and Survivals: a sociology of the ancient Scottish universities. In R. Browne (ed.), Knowledge, Education and Cultural change, Tavistock Publications, London, 1973, p.163ff.

2. *ibid.* p.180.

3. Nisbet and Napier, *op.cit.*

non-intellective predictors. It is certainly much more difficult to arrive at a consensus of opinion; consequently there is little doubt that those who continue to select will tend to restrict their use of predictors to publicly acceptable ones, and this, in practice, means cognitive measures. Even if claims that measures of, for example, social class, do improve prediction, it is obvious that they will continue to be unacceptable to the public in any system of selection for higher education. As Powell writes "it is, for instance, most improbable that our society would allow a boy's chances of admission to university to be deliberately diminished because of his father's occupation, even if it were known that young persons with fathers in that occupation were less likely to succeed than those who had fathers in certain other occupations".⁽¹⁾

These difficulties in utilising non-intellective predictors create problems in the selection of potential ministers because it is this category of predictor which may be more helpful. Although cognitive predictors have many advantages, at the end of the day they may not be very useful for ministerial selection. As shown in Chapter Five the ability to reach a high academic standard is not necessarily correlated with the ability to fulfil an effective ministry. That is, typical predictors for academic success may not be the same as the predictors for professional effectiveness. Indeed, there may be a case for selecting two different kinds of minister, on the one hand the academic, the B.D., the theologian, and, on the other, the non-academic, the practical and the unintellectual. As Whyte points out though this possibility "is not likely to be seriously considered in Scotland, for however near we come to it in practice we have never in theory accepted the idea of two kinds or grades of minister; perhaps Presbyterianism itself makes this difficult".⁽²⁾ Although the talents of each individual may vary considerably, nevertheless the Church makes the same basic demands of those whom it ordains to the ministry of the Word and Sacraments.

1. Powell, op.cit. p.38.

2. J. Whyte in D.L. Edwards (ed.) Preparing for the Ministry of the 1970's, SCM, 1964, p.93.

Another possible approach to establishing non-intellective predictors for the ministry is to devise some kind of interest test. If a man has the interests which ministers have, then it seems reasonable to guide him into that profession. However, the logic of this inference is suspect. For this means screening or guiding men to perpetuate the status quo. Knowing the characteristics of those who are clergymen does not necessarily help us in knowing who should be clergymen, and yet this is the logic involved in screening candidates, for example, on the basis of ministerial scores on the Strong Vocational Interest Blank. Dittes feels it is even possible to entertain "a cynical or pessimistic hypothesis of some negative correlation between these criteria; those who withdraw from, or never enter the ministry, might conceivably have become the most effective ministers".⁽¹⁾ The same argument can be used when the personality test scores of the candidates are compared with test scores typically obtained by clergy samples. The same author is healthily sceptical when it comes to the use of this kind of test. He is concerned that such tests are often used simply because they happen to be available and that test users are "content with answers which the tests are able to supply rather than the answers to the questions they may originally have posed".⁽²⁾ As an example he shows the many different ways in which a famous personality test (the MMPI) has been used with theological students in the United States. This diversity of usage he claims "is not reassuring, especially when not one of them seems to be bolstered by available data".⁽³⁾

The conclusions with which one is faced is that it may be feasible to predict academic success on the basis of cognitive measures but difficult and publicly unacceptable to try to do so on the basis of non-cognitive measures. The same applies to selecting candidates for the ministry with the additional problem that one is not simply predicting academic success. Satisfaction and success on a theological course are not necessarily correlated

1. J.E. Dittes, "Some basic questions about testing ministerial candidates", in W.C. Bier (ed.), Psychological Testing for Ministerial Selection, Fordham University Press, New York, 1970, p.15.

2. *ibid.* p.16.

3. *ibid.* p.21.

with satisfaction and success in the parish. Books are the raw material in the faculty, but in the parish people tend to be the raw material. This disparity between what constitutes a satisfactory life in college and what constitutes a satisfactory life in the parish may be a source of frustration and disappointment to the clergyman. It is certainly a source of many of the problems involved in selection. However, it is at this point that one is brought face to face with trying to establish suitable criteria. There may be doubt as to which attributes are suitable predictors, but there is even more doubt about how to define or even measure most of the criteria, such as effectiveness in the ministry. It is in fact the uncertainty and multiplicity of the criterion itself which dog all attempts at prediction. Further, as noted in Chapter One, the difficulty is multiplied by the great variety of roles and situations in which a clergyman functions. The characteristics of an effective pastor in an urban church may be quite different from those of an effective preacher in the same church, and probably far different from those required for either role in a rural church, or in Africa.

The Criterion Problem

Of course, the criterion problem does not only make its presence felt in the selection of potential ministers. It is a problem which has to be raised in all studies concerned with selection. McNemar writes "... the prediction predicament rests on a never resolved criterion crisis",⁽¹⁾ Roche writes "probably the most important problem facing the personnel psychologist interested in test validation is the development of a meaningful criterion of an employee's performance",⁽²⁾ and Stern, Stein and Bloom write "although the chief problem which continues to confront assessment involves improving predictions from test data, the solution depends as much upon a clarification of the behavioural

1. Q. McNemar, A review of E.L. Kelly and D.W. Fiske, The Prediction of Performance in Clinical Psychology, Ann Arbor: University of Michigan Press, 1951. J. Abnorm. Soc. Psych., 1952, 47, p.860.

2. W.J. Roche in Cronbach and Gleser, op.cit. p.256.

event being predicted as it does upon the development of test instruments".⁽¹⁾ In other words, what is a criterion? To what should the assessor be directing his prediction? This is often a highly complex behavioural pattern which cannot be compensated for by the use of sophisticated statistical methodology. As an illustration of the complexity of the problem it is instructive to examine briefly some of the research that has been done on the effectiveness of teachers. Not only have many studies already been conducted in this field, but the research is relevant in the sense that a minister has, presumably, to have some characteristics in common with those of teachers.

An Example, Teacher Effectiveness

It comes as no surprise to find Tyler saying "in any prediction study, the selection of the criterion of success constitutes a major problem; this is especially true of teaching, which is such a complex intermingling of art and skill".⁽²⁾ How does one define teacher effectiveness? or identify it? measure it? evaluate it? How does one detect and remove obstacles to its achievement? In spite of many hundreds of studies in this field little is known precisely about teacher effectiveness. After reviewing many of these studies Biddle and Ellena come to the conclusion that "it is not an exaggeration to say that we do not today know how to select, train for, encourage, or evaluate teacher effectiveness".⁽³⁾ Variables such as training, personality traits, behaviour pattern, attitudes, values, abilities, sex, voice and so on have all been taken into account but the results have usually been modest and often contradictory.

Part of the difficulty arises because the criterion is not a unitary concept. For example, teacher effectiveness could be defined in terms of the ultimate goals of education or in terms of a specific effect upon the pupil. Further these aims could be judged in terms of 'classical' or 'progressive' education.

1. G.G. Stern, M.I. Stein, B.S. Bloom, Methods in Personality Assessment, 1956, New York, Free Press, p.31ff.
2. F.T. Tyler, Prediction of Student Teaching Success, University of California Press, 1954, p.282.
3. B.J. Biddle and W.J. Ellena (eds.), Contemporary Research on Teacher Effectiveness, Holt, Rinehart and Winston, 1964, p.vi.

Finally, effectiveness is a function of the situation and the pupil with whom the teacher is interacting. Even if a particular trait like 'warmth' is isolated, the problem is still complex because such a trait would not operate to an equal degree with every kind of child. There also remains the task of identifying the immediate effects of teacher behaviour; indeed, these effects may not be open to observation at all. Nor is it any answer to say that effectiveness is an individual's ability to produce agreed upon results for there may be quite a number of different levels of effectiveness found in distinct types of teacher. For example, one teacher is good because he is able to get his thoughts across well, and another is good because his interaction with his pupils is very significant. This is not to imply that an individual teacher can be considered good if he scores highly on any one criterion variable rather is it a case of saying that while certain criterion variables are appropriate in describing the performance of some teachers, they are not pertinent in describing the work of other teachers. Thus teachers, at least nominally, have the same job and yet have to be assessed by different criteria. If this hypothesis is correct, and there seems every reason for accepting it, the problem becomes one of fitting the right teacher to the right job and the way in which teachers are rated on a single scale of competency becomes highly questionable. It is worth noting, in passing, that these problems and solutions seem directly relevant to the ministry but further discussion on this point must wait a while.

Of course, further examples can be adduced to illustrate the complexity of the criterion problem. Ghiselli differentiates between the shop assistant in a departmental store who sees his job simply as a seller of merchandise and the assistant who sees his task as that of a builder and purveyor of good-will.⁽¹⁾ The important thing is that both may have the same effect on the store in terms of income. That is, "it is possible that workers assigned to the same job perform quite differently in a qualitative as well

1. E.E. Ghiselli, "Dimensional Problems of Criteria", J. App. Psych., 1956, 40, p.1ff.

as in a quantitative sense".⁽¹⁾ The value of workers on the same job may be assessed as equal and yet their contributions to the institution may be quite different. Brolly reached similar conclusions in talking about industrial managers. "The more we examined the problem ... the more we were forced to admit that we did not know what kind of man made a good manager. We had no method of assessing how good a manager he was. We did not know what we were looking for. And we did not know whether we were finding it".⁽²⁾ Brolly even admits that he does not know what managers do except in very general terms. He does not know how much of their time is spent in tasks such as making decisions, fostering public relations, discussing problems as opposed to the more routine business of every day. Assuming this knowledge were acquired there would still remain the task of measuring performance. Thus Brolly concludes that "although we do not believe it is possible to validate our selection methods, we have not given up hope".

This conclusion probably appears unduly pessimistic. Vernon for one feels that this is the case,⁽³⁾ but at least the foregoing discussion does emphasise that there is no easy solution to the criterion problem. Certainly one has to be aware that there may be more than one possible criterion. Fishman writes that even "High School grades are, in fact, a summary of a life story. It is easy to forget this and to dismiss them as a single intellectual variable when, in reality, they reveal in capsule form a very complex life pattern".⁽⁴⁾ Dunnette writes that "much selection and validation research has gone astray because of an overzealous worshipping of the criterion with an accompanying will-o-the-wisp searching for a best single measure of job success".⁽⁵⁾ This, he feels, is the case in spite of the fact that many authors are aware of the obvious reality that there are many criteria instead of only one.

1. *ibid.*
2. M.H. Brolly, "The criterion problem in selection and guidance" *Occ. Psych.*, 1963, 39, p.89ff.
3. *ibid.* p.93ff.
4. Fishman, *op.cit.* p.677.
5. M.D. Dunnette, "A note on the criterion", *J. App. Psych.*, 1963, 47, p.251ff.

Indeed, Dunnette criticises the model mentioned at the beginning of this chapter which sought to link predictors on the one hand with criterion on the other, through a simple index of relationship, the correlation coefficient. "Such a simple linkage of predictors and criteria is grossly over-simplified in comparison with the actual complexities involved in predicting human behaviour".⁽¹⁾ There are a host of intervening variables between prediction and criterion, indeed, one has to watch carefully the time span for which the prediction is made. Too often there is the temptation to make long-term predictions which go beyond the particular environment within which the person has been assessed. When the environment changes in critical details a new assessment is necessary. One example of this, as noted earlier, are the significant differences between those characteristics which make for success in the ministry. However, the time has now come to relate some of the criterion problems to the selection of candidates for the ministry.

Who are effective ministers?

The use of the word 'effective' as opposed to 'successful' is quite deliberate. It might be thought that the success of a minister could be judged by the size of his church, or the number of members in his congregation, or the size of his stipend or the rate at which he had managed to move up the hierarchical ladder. Yet it is plain that none of these criteria are in themselves sufficient. They may even be completely inappropriate. The example of a denomination such as Methodism, where all ministers are more or less paid the same stipend, springs to mind. Nor can one be preoccupied with numbers. There is the Old Testament example of God choosing, from all the nations of the earth, one man Abraham, to begin His mission. Among all the families of the earth, He promised a special blessing to the family of this one man. Among Abraham's numerous descendants God chose Isaac over Ishmael, and Jacob over Esau, establishing a 'nation' of their descendants. For centuries, this tiny nation was the instrument of God's purpose in the course of history.

1. M.D. Dunnette, "A modified model for test validation and selection research", J. App. Psych., 1963, 47, p.317ff.

Finally, hundreds of years later the choice was again narrowed to one man from one nation, the man called Jesus. Thus, a pre-occupation with numbers is often contrary to the biblical revelation. As Johnson writes "the principles of God's arithmetic seem to be the reverse of ours".⁽¹⁾ Later on in the same volume Johnson affirms that 'success' is a non-biblical category and "need not be our ubiquitous criterion for evaluating and judging everything".⁽²⁾

The worldly nature of 'success' as a criterion for evaluating a minister's work leads one to suppose that 'effectiveness' might lead to a more profitable line of enquiry. Although here again difficulties arise. As with other professions, there is very little evidence to date of what is required of a parish minister to function at a high level of effectiveness. This, at least is the conclusion that Nauss has come to when he says that "the poverty of results can be traced principally to criteria and measurement problems".⁽³⁾ One of the most common criterion of success in the studies done on ministers has been the "perseverance rate";⁽⁴⁾ that is, the length of time ministers actually spend in the ministry. The reasons for using this particular criterion have been, in the first place, the ease with which data on the rate of attrition are usually obtained and, in the second, a genuine concern about the number of ministers who are withdrawing from the ministry. Unfortunately this criterion leaves a lot to be desired. On the one hand it could be said that some persons stay in the ministry because after so many years of training and service they find that they are not equipped for other options. Given the chance, however, they would be only too pleased to take up some other kind of work. On the other hand people may well leave the ministry for very good reasons. The work of Burch in the United States shows how the decision to leave the ministry is not the result of a single unidimensional decision but the result

1. R.C. Johnson, The Church and its Changing Ministry, op.cit. p.16.
2. *ibid.* p.103.
3. A. Nauss, "Problems in Measuring Ministerial Effectiveness", J. for the Scientific Study of Religion, 1971, 11, No.2.
4. T.N. McCarthy, in W.C. Bier, op.cit. p.69.

of an ongoing complicated process.⁽¹⁾ Indeed, the process of leaving the ministry may not be thought of in such terms by the persons involved. Burch, for example, found that 69% of ex-clergymen still identified themselves as ministers. That is, of the total sample of ex-clergymen of the United Church of Christ for 1967, nearly 90 felt that they had not left the professional ministry, only the pastorate. This finding is consistent with the discussion in earlier chapters about the idea of service being the touchstone of all ministry. Clearly, the people in this sample had widened their concept of service to include other kinds of work apart from the parish ministry. Thus, leaving the ministry as such, may be quite a positive step, a calling into a 'specialised' ministry or some other sphere of service. A final reason for casting doubt on perseverance as a criterion is that it could well be argued that one can only be an effective minister for a limited amount of time. An individual may be a highly effective minister for a few years and then decide to pursue his Christian commitment in some other way, whereas another person may stay in the parish ministry for forty or more years and yet be almost completely ineffective.

Of course, other criteria have also been used, but as usual, difficulties arise. For example, the distinction between mental health and effective ministry is commonly accepted, but again caution must be counselled. Even if tests can measure and predict health and stability, this hardly proves sufficient basis for predicting who will become clergymen. "With the array before us of such tormented heroes of the faith as Jeremiah, Paul and Luther, alongside instances of present-day pastors happy, drably and faithlessly overadjusted to the suburban norms and institutional status quo in which they are embedded - with such considerations as this, no one dares to say that the usual criteria of mental health may be invoked in the selection of effective ministers."⁽²⁾ Niebuhr makes exactly the same point. "If ... a standard definition of emotional stability were made the principal criterion for evaluation, a modern Jeremiah or Kierkegaard would probably not

1. G. Burch, "Source of occupational authority and change from the Church to secular occupations: a study of ex-clergymen". op.cit.
2. Dittes in Bier, op.cit. p.5.

be permitted to study theology. There is clearly a place for a few 'off-beat' personalities in the work of the Church".⁽¹⁾ Some might even go further than this by proposing a negative correlation between mental health and effectiveness. The argument runs that the ministry needs men who are bold and visionary enough to be called a bit paranoid; or again, only the rebel and discontent can survive the cultural pressures and remain faithful to his call. In other words, what is generally considered sickness is not necessarily always unhealthy from a particular point of view. Sickness is not necessarily a drawback to effectiveness.

Thus the criteria of perseverance and mental health are not so helpful as they first appear to be. It has also been mentioned in this chapter that if high intellectual competence becomes the principal criterion, some men who would become effective pastors are excluded. On the other hand if the capacity to engage in easy social relationships is lifted to pre-eminence, the church would lose some potentially good scholars. Thus it becomes easy to understand why the question 'who is the effective minister as opposed to the ineffective minister?' permits no easy solution. Most of the research in the past has tended to concentrate instead on the question 'who is the minister as distinguished from the non-minister?' In dealing with this second question the research has attempted to search out those traits, characteristics, dispositions, attitudes, interests and motivations which help to distinguish the clergyman from the non-clergyman. The suspect logic inherent in this approach has already been pointed out, the need to establish the criteria for effective ministry still remains. The following chapters are devoted to this search for criteria.

1. H.R. Niebuhr, D.D. Williams & J.M. Gustafson, The advancement of theological education, Harper and Brothers, New York, 1957, p.177.

CHAPTER 8

WHAT THE ASSESSORS SAY

An approach that has often been used to analyse occupations has been the critical incident technique (CIT) of Flanagan.⁽¹⁾ The success of the method in other fields suggested that the method could be used for analysing the ministry. The aim of the method is to collect direct incidents of human behaviour which are thought to have special significance for the job in hand. An incident is an observable human activity that is sufficiently complete in itself to permit inferences and predictions to be made about the person performing the act. For an incident to be called critical it must occur in a situation where the purpose or intent of the act seems fairly clear to the observer and where its consequences are sufficiently definite to leave little doubt concerning its effects. The underlying assumption of this technique is that the principal objective of job analysis procedures should be the determination of critical requirements. These requirements should include those which have been demonstrated in the past to have made the difference between success and failure in carrying out an important part of the assigned task. This concentration upon the critical incidents and requirements is preferable to those methods which, in statements regarding job requirements, merely list all the desirable traits of human beings. These are practically no help in selecting, classifying or training individuals for specific jobs.

In the majority of jobs that Flanagan had in mind the most likely people to make the observations and to report on the critical incidents are supervisors because they see the work being done. In some instances reports can also be obtained from the consumers. For example, in a study of teacher characteristics children would probably be able to make a significant contribution. In the main though, the observation is done by a person or group of people who constitute an authoritative source on the general aim of the activity under observation. This general aim is important because obviously

1. J.C. Flanagan, "The Critical Incident Technique", Psych. Bull., 1954, 51, No.4.

one must know what the person is expected to accomplish before judging his effectiveness. In Flanagan's words "the general aim of an activity should be a brief statement, obtained from the authorities in the field which expresses in simple terms those objectives to which most people would agree".⁽¹⁾ Once this general aim has been agreed upon all observations are evaluated in terms of this statement of the purpose of the activity. Although the accuracy of these judgements depend in part upon the skill of the observer this is offset by the fact that it is only extreme behaviour that is reported. That is, those incidents which are outstandingly effective or non-effective in attaining the general aim of the activity. Extreme behaviour can usually be identified more easily than behaviour which is more average in character.

Thus, the CIT, rather than collecting opinions, hunches and estimates, obtains a record of specific behaviours from those in the best position to make the necessary observations and evaluations. It is the collection and tabulation of these observations which make it possible to formulate the critical requirements of an activity. A list of critical requirements permits one to infer requirements in terms of aptitudes, abilities and so on, and consequently improve ones selection system. Unfortunately, if the technique is imposed without modification as a way of systematising the minister's task certain difficulties immediately arise. Flanagan's technique is orientated more towards tasks which lend themselves to objective evaluation. He himself admits that "actions which influence the attitudes of others are more difficult to evaluate objectively".⁽²⁾ On any reckoning, part of the task of the minister is to influence and modify the behaviour of others and, hence, is prone to this difficulty of objective analysis. In these instances the suggestion is that all one can do is make a "probability estimate". To be more specific Flanagan proposes that one possible criterion might be that "the minimum critical level would be an action such that at least one person in ten might change his view on an issue of importance".⁽³⁾ The research difficulties which this suggestion would impose are enormous and, more importantly, there remains a time factor which has to be accounted for. Actions carried out by ministers very

1. Ibid.

2. Ibid.

3. Ibid.

often do not have an observable effect till some time afterwards and even then precise cause and effect is difficult to determine. Flanagan concedes this point by saying "it might be specified that any action which directly or indirectly could be expected over a long period of time to have a significant effect on the general aim should be included. If it could not be predicted with some confidence whether this effect would be good or bad, it should probably not be considered".⁽¹⁾ This latter sentence is the telling part, for which minister could possibly predict "with confidence" the effect of his actions in the immediate future let alone over a period of time?

The final difficulty with adopting the CIT as it stands for the purposes of the ministry is that of obtaining observers of the critical incidents of behaviour. Nor is it feasible for ministers to comment on the behaviour of other ministers. More often than not they are simply not in a position to observe the actions of their brethren. Finally, the possibility of ministers being observed by the 'consumers', that is, by the parishioners, also does not commend itself. Indeed, even if experienced observers could be found who were able to agree on the type of behaviour they were looking for, the very nature of a minister's work is not accessible to continuous observation. The manifold roles that a minister is required to play preclude this possibility. Ministering to a bereaved family, counselling a teenager and hospital visitation are only three examples which illustrate how a minister's work is not open to observation at all. Consequently the use of the CIT is strictly circumscribed. A little, however, can be salvaged. Both the idea of only focussing on the critical incidents of behaviour and the necessity of obtaining a statement of the general aim of the behaviour under review are insights which can be built upon. There still remains the problem of how this information is to be elicited.

The CIT was ruled out of the reckoning because detailed descriptions of actual incidents in the work of a minister could only be carried out to a limited degree. By the same token, the usual method of job analysis, that is, the detailed systematic description of the criterion behaviour by trained job analysts, was also ruled out. Another possibility considered was the

1. Ibid.

compilation of a check-list, a list of the characteristics which contribute to the criterion behaviour. The respondents would then simply have had to indicate the relative importance of these components. The list is somehow derived from a pilot-study, or other questionnaires, or arm-chair speculation or from a theoretical analysis of the ministry of the type carried out in Chapters Two and Three. There are, however, two dangers when using any of these approaches as a basis for a rating scale. Firstly, important areas may have been omitted and there is no way of knowing this. It is rather like measuring the height of people in a room with a five foot ceiling. One ends up by measuring the height of the ceiling rather than the people. Secondly it is difficult to assess the relative importance of each item given by the respondents. If a simple list of the likely characteristics present in an effective minister were to be compiled it is likely that all the characteristics would be ticked by the respondents and hence little new information could be acquired. For these reasons, and bearing in mind the exploratory nature of the present research it was decided to ask open-ended questions. Although this is a less sophisticated approach and places a considerably greater burden on the researcher it was hoped the method would generate hypotheses for future research.

Having established that the method of obtaining a statement of the general aim of the ministry and the critical characteristics which make for effective ministry should be obtained by open-ended questions the next problem was that of deciding who should provide the answers. The obvious solution was to ask those who are intimately involved with the selection process and who, therefore, can be regarded as setting the direction for the church and its clergy. These people are the Selection School assessors. Moreover this group is not only well-qualified to discuss various aspects of the ministry but they are also representative in that they are comprised of parish ministers, specialised ministers, faculty staff and lay men and women. Thus, the people to be asked to respond presented themselves as a ready made group.

In the event four questions were asked of the assessors. As well as those concerning the general aim and the critical characteristics two additional ones were inserted in view of the theoretical

discussion given in the earlier chapters. The four questions were duplicated on to foolscap paper with space under each question for the answer. Each question is dealt with below in the order of appearance on the question sheet. The covering letter sent with each set of questions is reproduced in appendix IV. Out of a possible thirty replies twenty eight were returned. One of these was in the form of a letter because the person concerned did not want to be restricted to the questions as they appeared on the sheet. It was, however, possible to incorporate this reply into the main body of the results. Two other replies could not be used because they concentrated on describing the processes involved during the selection procedures rather than on the questions in hand. Thus, the final sample consisted of twenty six replies out of a population of thirty. In addition, 6/26 provided comments over and above those required. In the first instance all four answers given by each assessor were read through in order to develop a feel for the kind of language and concepts being used. All twenty six replies to each particular question were then dealt with in turn and classified accordingly.

Question 1. What would you say is the primary role of a parish minister?

Elsewhere in this research it has been shown that the Church of Scotland places a heavy premium on the parish ministry as compared to 'specialised' ministries. The majority of candidates offering themselves for the ministry are selected primarily with the pastorate in mind. Consequently it was decided to restrict this research to a consideration of the parish ministry. To have brought specialised ministries within the scope of the discussion at this stage would have confounded the issues and complicated the questionnaire unnecessarily. This being decided it was then hoped that a consensus of opinion would emerge as to the primary role of the parish minister.

After reading through all the replies to this question it was immediately obvious that assessors were unable to think in terms of one single primary role. In fact two replies explicitly referred to the fact that a parish minister must fulfil many roles and, as a corollary to this, one reply suggested that perhaps a minister "has sometimes to be content NOT to have a clearly

defined role". Furthermore, only 4/26 were prepared to state a primary role as being pre-eminent above all others. These four replies are as follows:-

"The primary role is that of 'enabler' of the living of the Christian life in its widest sense and within a given area".

"Without any qualification I am convinced that the particular task to which God has called persons into the parish ministry is to preach the Word of God. Preaching is the 'raison d'etre' for his existence".

"The primary role of the parish minister is his responsibility to preach the gospel where God has called him".

"To preach the unchanging gospel of Christ in a changing world and, by one's own experience of it, to bring men face to face with Christ".

Thus the reluctance of the assessors to highlight one particular role and indeed, in three cases to make specific reference to the difficulty of the task simply serves to reinforce all the remarks in Chapter One which sought to focus on the complexity of the ministerial role. However, be this as it may, on reading the replies through it became apparent that if they were classified according to the six role definitions offered by Blizzard then matters were considerably simplified. The results of Blizzard's survey were given in Chapter One but his particular role definitions are given below. A sample of the replies given by assessors are included under each role definition in order to clarify the concept.

a. The 'preacher' role: this involves the preparation and delivery of sermons.

Seventeen replies made specific mention of the activity of preaching. A further two did not mention the word but seemed to have the activity in mind. One spoke of the need "to make relevant in word ... the meaning of the gospel" and the other spoke in terms of proclamation. Thus, it could fairly be said the 19/26 assessors felt the importance of the 'preacher' role. A little qualification is necessary though for some assessors sought to expand the traditional view of preaching.

"Preaching of the Word is understood as enlarged to include teaching and dialogues and discussion and any other mode whereby the Word may be communicated".

"Preaching the Word in many and varied ways, not excluding the traditional form".

"He must be able to adapt his methods of preaching to the needs of the people".

13/26 spoke of the primacy of preaching without any qualification whatsoever.

b. The 'priest' role: the priest is a liturgist, he leads people in worship and officiates in the rites of the church.

In terms of this definition 10/26 referred to the role of priest although the actual word 'priest' was never used. Out of these ten, six made specific mention of the sacraments. The other replies spoke in more general terms, for example, "to maintain the ordinances of public worship in a parish". 2/10 linked this role with that of the 'preacher' role and this joint function was then described as the role for the parish minister. One of these replies was expressed in traditional language but the other was written in more general terms.

"The primary role of a parish minister is to preach the Word of God and to administer the sacraments to the people of his parish". The primary role of the parish minister is "his liturgical role - as preacher and leader/enabler of worship".

c. The 'pastor' role: this involves interpersonal relationships. It should be distinguished from the intra- and inter-group relations in the organiser role. The pastor does the visiting among the members and prospective members, ministers to the sick and distressed, and counsels all who seek his guidance.

Only 5/26 made specific mention of the role of pastor or the importance of pastoral work. A further six replies however, undoubtedly had this function in mind but without naming it explicitly. These six replies are as follows:-

"He must know his people in their homes and over a period of years".

"Caring for people and committal to that need".

He needs to apply himself "in personal encounter with families and individuals in all their distinctiveness and individuality in a sympathetic and friendly manner".

"He fosters a basic attitude to life, thus over a whole series of issues or occasions where people feel their ultimate values are involved they may want to see him and he must make himself available to them".

"Tending the spiritual and social needs of the members of his own congregation (of all ages) personally where possible".

The sixth comment indicates how the 'preacher' and the 'pastor' role overlap. "No man can preach who has lost contact with his people".

Another assessor referred to the traditional phrase the "cure of souls". The meaning of this phrase could also be interpreted to include such activities as preaching and teaching but for this assessor the phrase is "understood in a greatly enlarged sense to include, caring for the whole community and a service of all that is concerned with the whole man". Thus it is appropriate to include the response under the 'pastor' role.

In sum, then, 12/26 made reference, explicit or implicit, to the role of pastor.

d. The 'teacher' role: this involves instruction, confirmation classes, study group leadership, and preparation for teaching.

6/26 mention the function of teaching but only one reply attempted to expand the possible implications of the role. "As a man trained in theological matters the minister has to act as a teacher and helper in assisting to unravel the complexities which beset a would-be Christian in present-day circumstances".

e. The 'organiser' role: this involves leadership, participation, and planning in local church association and community organisations.

It is possibly forcing the issue at this point to adhere to Blizzard's categorisation for it is not so much the idea of Organisation that was apparent in some of the replies rather was it that of leadership. In fact 4/26 stressed the role of leader.

Three of the replies are:-

"To personify the gospel ... by leadership of his Kirk Session, organisations, congregation and community".

"Leading the congregation (and as may be, the parish) in worship, obedience, pilgrimage and service".

"A good leader to the congregation".

Similar sentiments seemed to be implied in a further three replies:-

"He is inescapably the tone and pace-setter. Influence (that's what he's there to exert) will spread from his example".

"A minister ... commends and exemplifies the Christian way of life as giving meaning and purpose to life as a whole".

"To endeavour, in his own life and by his own example, to show a Christian Spirit to those in contact with him".

Clearly these responses do not fit at all neatly into the 'organiser' role. A more appropriate heading would be 'leader-example'. Although different leaders can adopt completely different models of leadership and therefore function quite differently and therefore, in a sense fulfil a different role, it does seem that the above responses all imply the same model. Namely, that of guiding by precedent or example. Consequently, it seemed right, in this case, to combine the potentially different functions into the one category of 'leader-example'. Having thus renamed the original category 7/26 responses could be classified under this heading.

f. The 'administrative' role: this involves official meetings, publicity, clerical and duplicating work, financial administration, general church planning and so on.

No responses could be classified under this heading.

Additional responses

Enabler: It has already been said that one assessor felt that this role was the most important and therefore did not mention other functions. Another assessor, however, mentioned this role along with some others. The definition given was "helping members to release their own talents in serving both the church

and community".

Servant: Only two responses are involved here. One reply summarised the ministerial role as "servant of God and of the Church". The other spoke of "serving the larger community outside his church, wherever possible and when time permits".

It is somewhat surprising that only two assessors expressed the ministerial role in these terms. It will be remembered that as a result of the theoretical analysis in Chapter Two the concept of servant appeared time and again. Furthermore this was the one concept which emerged out of a consideration of the appropriate Biblical texts. The term was seen to include service of the church, service to the wider community and, overlapping with these two areas, service to the individual. Of course it could be argued that the idea of service is implied in many of the assessors' responses. This argument is given a little more credence when it is remembered that three replies already quoted incorporate the idea of service. The reply given under 'cure of souls', the second reply in the 'organiser' category and the reply under the heading of 'enabler' are the ones in question. However, in spite of these references the fact remains that only 5/26 replies explicitly mentioned the idea of service.

Other responses: Three responses did not fit at all into the above scheme and could more easily be classified under question two on the questionnaire.

Question 2. In a few words how would you summarise the general aim of the parish ministry?

The hope was that a single phrase or sentence would have been given in response to question one. From this statement of the minister's primary role, question two was then intended to give an opportunity to explain, expand and clarify. As it transpired difficulties arose in trying to differentiate between the two questions. Although at a theoretical level it is possible to distinguish between the role a person plays and the general aim behind the adoption of that role, it is not easy to explain this difference in practical terms. A possible example might be the

role of 'preacher' the aim of which activity could be to instruct, to edify, to encourage, to convert, to proclaim and so on. This, however, is a subtle distinction which should have been clarified on the questionnaire. In this way confusion could have been avoided. Nevertheless, in spite of this apparent shortcoming the replies to question two could again be classified into a manageable form.

Firstly, responses which could more appropriately be classified according to the scheme of question one were dealt with. In effect these are now secondary roles. Any role mentioned in answer to this question which had already been mentioned by the same assessor in reply to question one was regarded as redundant and therefore not included in the following scheme.

Secondary roles:

- a. The 'preacher' role: no replies.
- b. The 'priest' role: no replies.
- c. The 'pastor' role: three replies as follows:-

"The parish minister ... has to mediate the Christian faith to men both in crisis situations and in non-crisis situations - in groups and individually. This includes pastoral work and the work of counselling".

The minister has to "exercise pastoral care so that the individual may be aided and helped as occasion demands: to be a man among men so that the bond of common humanity and a common frailty may bind minister and people: to be perennially learning about people and the human situation so that sympathy and knowledge may work together".

Ministers have to "maintain contact with men of all sorts, to be able to look them in the face and talk sense".

- d. The 'teacher' role: four replies as follows:-

"Teaching people what it is to be the Church of Christ".

"To teach, i.e. to instruct people in the truths of the gospel and in the Christian way of life".

"To maintain study of all that may be God's self-disclosure, in scripture, and in other forms of expression that influence men".
"Influencing and educating the young towards the Church's membership".

e. The 'leader/example' role: two replies as follows:-

"He is responsible for leading and organising the members of the church".

"There is a fairly hefty 'organisational' job to be done to get a congregation working effectively as a caring and worshipping community".

f. The 'administrator' role: two replies as follows:-

"He has to accept the structures, and re-shape them with discretion".

"He has to represent the church in various secular situations and he is the organisational means of contact with the 'larger' church".

g. 'Enabler': one reply:-

"The parish minister has an 'enabling function within the congregation".

h. 'Servant': one reply:-

"He has a service to render in a ministry of Christ-like compassion and caring for all within the parish bounds".

Clearly, only a small fraction of the replies to question two could be classified as secondary roles. The majority of answers fell into a completely different pattern. In fact, after reading through all the replies a classification of four categories seemed to be appropriate.

1. The aim of building up the congregation: five replies plus one reply from question one making 6/26 in all. This aim is exemplified by the following responses.

"To sustain those who are members (or adherents) of the congregation".

"To maintain and build up the life of the congregation (with special reference to worship), within a given area and centring on the church buildings".

"To build up the Christian community as a worshipping, witnessing and serving body".

"To build up a community of caring people".

The appropriate statement from the question one replies is, "to 'nourish' a Christian congregation for its life in the world".

2. The aim of ministry to a wider parish: This aim includes other concepts such as witness and mission but the important thing is that the frame of reference for these activities is widened beyond the gathered congregation and even beyond the Church of Scotland. Under this definition fifteen replies were appropriate plus one reply from the previous question. Typical responses are:-

"There is a particular obligation upon the parish minister today to keep his congregation always outward looking, beyond even the needs and concerns of the immediate community, certainly beyond the conception of a church that is only the local congregation or indeed within the denominational bounds of 'Church of Scotland'".

"The general aim of the parish ministry today should be to get away from the 'religious club' image of the church".

"To try to represent the loving and caring of God to all the people in the parish irrespective of their connection with the church".

"To show by deed and by word that its care and concern are centred not in committees and congregations alone but in communities and countries the world over".

"To reduce the emphasis on the congregational life per se and to encourage the congregation to be itself the parish minister".

To encourage the congregation "to go out into politics, welfare state, education, industry etc. where they are the church".

These last two replies are totally in keeping with the earlier discussion on the role of the laity.

3. Evangelical aim: the emphasis here is on the individual rather than the community as a whole. Five replies:-

"The aim of the parish ministry is to extend and to establish the Kingdom of God in the hearts of men and women".

"To win for Christ the unbeliever, the doubter, the luke-warm and the apathetic".

"To preach the gospel and to commend the love of Christ so as to evoke a personal response".

"To try to bring into the church those who are outside it".

The fifth reply emphasised the importance of dealing with "human nature and not with the convulsions of human society".

4. Spiritual aim: Let it not be imagined that the aims of the parish ministry thus far outlined are not spiritual in nature, far from it. Rather is it the case that the responses under this category are more recognisably spiritual in nature. This is partly reinforced by the fact that the first three responses included the word spiritual in some form or other.

"The aim of the parish ministry is essentially spiritual; it is a prophetic ministry in that it speaks to men from God; it is priestly in that in its life of prayer it speaks to God for men". The general aim is to be "'practitioners' in spiritual health at home, and exponents of a spiritual world view".

"To provide a truly effective and comprehensive spiritual guidance council which coalesces and interprets the various needs and tensions indigenous in mankind".

The following three replies talked in terms of a relationship with God.

"Helping those inside and outside the church to establish and develop their relationship to God".

"To make and maintain contact between God and man, and accordingly, between neighbours".

"Making the parish self-conscious within a Christian context, i.e. helping the parish to become aware of and to improve its internal relationships and its external relationships - to God and man".

Almost by definition it is difficult, if not impossible, to express precisely what is meant by a spiritual aim. The final two responses included in this category could conceivably have been classified elsewhere but are included here because they exhibit this quality of non-specificity. They are:-

"The aim of the parish ministry is to bring the Christian faith alive to and among a specific group of people (traditionally delimited geographically)".

"To commend the Christian faith in the vitality of the Holy Spirit".

In sum, then, there are eight responses coming under the heading of 'spiritual' aim.

Finally it needs to be said that three of the assessors felt that the aims they had expressed were somewhat idealistic. In practice the aims of the parish ministry are often more pedestrian. The three replies are:-

"It must be confessed that the tide of secularism has driven men to do no more than to 'keep the show going'".

As a result of his own observations another assessor acknowledged that "a considerable amount of effort seems to go into the building of an inward looking community, in satisfying individual needs and desires".

"To be critical I would say that there is too little emphasis on the primary value of the Truth of the Gospel, and too much on the structures, too little on sanctity and too much on the Church being conformed to the world".

Question 3. If you were to look to the needs of the church in the future, say in 20 years, would your answers to question one and two be in any way different? If so, please explain.

Since assessors are not selecting ministers for yesterday or even today but for the church of tomorrow it seemed reasonable to inquire whether the needs of the church in the future are likely to be different from present needs. In other words, to try to discover whether the criteria for the acceptability of candidates for the parish ministry are likely to change. In fact eight replies said 'no' without any qualification whatsoever. Another assessor replied with a cautious - "I doubt it". These nine replies, however, are meaningless unless they are related individually to the answers given for questions one and two. The answer to this question naturally depends on the particular assessor's previous comments. This difficulty had, however, been foreseen. The value of this question lay in the uncued responses it would evoke when each assessor reflected about the future needs of the church. That is, would any kind of pattern emerge if assessors were not 'forced' in

any way but allowed to respond freely? Is there any direction which future developments in the parish ministry might possibly take? In the event a number of suggestions and predictions were offered by those assessors who had not replied with a categorical "No".

1. Team Ministries. Three replies explicitly referred to team ministries, in addition, the following two replies implied team ministries in the sense of the parish minister being able to work much more closely alongside others be they lay or ordained.

"Reduction of one-man ministerial power complexes: inability to co-operate etc."

"The minister of the future may have to be less of a 'prima donna' and more able to work alongside others - be they church members, other ministers, or those outside the church altogether".

2. Specialised ministries: Four replies, two of which are:-

"In addition to the parish ministry there may be a development of other forms of ministry to which men (and women) are ordained".

"The church must provide specialist ministries, or provide sufficient variety within the parish ministry itself".

"Could it be that the ministry will have to become more specialised, the minister the 'theological resource man'?"

3. Part-time ministries: Two replies, one of which was:-

"I expect we shall find whole-time ministry both over-expensive and under-effective".

4. Lay participation: Three replies:-

"More acceptance of the ministry of all Christians".

"One would hope that the minister will be able to help the laity effectively operate in their respective spheres".

"The emergence of a real priesthood of all believers".

5. The context for the work of the minister:

One reply sought to "draw attention to the almost certain breakdown of the parish system as we know it today", another expressed doubt that we would "have congregations and parishes as we presently know them". This theme is taken up by five assessors who emphasise a much wider context for the work of the minister than hitherto. Four of these

replies are:-

"The church and its servants will more and more want to be one with the people since less of them are attending church. If people are not inside then the church must go and serve them where they are".

"If anything I suspect that the need will be for ever greater enlargement of vision and spheres of concern".

"One would hope that the church will become increasingly involved with ordinary people".

"The church will require to look out beyond itself to the mobile society in which it is increasingly set. That means that the church will have to be in the future less congregationally centred and more parish centred. It will have to be much more the servant of God in the creation of community".

6. Miscellaneous: Three replies:-

"Other agencies may well overtake the serving functions of the church. The teaching function of the ministry, and the discovery of relevant forms of worship will become more important than ever". The minister's role must be "clarified and improved". "The institutional church and its activities, as they have been known, are changing and this gradual process will continue ... it is unrealistic to imagine that the church may be exempt from change".

"If the next twenty years bring as much social change as the last twenty years have done, the aims and methods of the parish ministry will inevitably change".

Although the responses to this question give the appearance of fitting neatly into definable categories it needs to be said that many of the assessors were not prepared to commit themselves definitely to what might happen in the future. Doubt was often expressed and the use of the conditional words 'may' and 'might' in the above examples illustrates this point. Indeed one assessor was not prepared at all to "take up the role of prophet in this particular regard". This kind of uncertainty about predicting future trends is undoubtedly a reflection of the constant state of flux and change in which society is at present caught up. At least not so much the change as the rapidity with which the changes are taking place.

It could of course be argued that all the changes expressed above are only secondary to the real nature of the ministry. This is possibly why nine assessors replied with an unconditional "no". Certainly this point was made by four respondents:- "It seems to me ... that the things that change, while no doubt of great importance are secondary". "All such matters are of the bene esse, not of the esse of the ministry". "Methods and techniques may alter with altered circumstances but the basic duty of the minister as the servant of God remains". The primary role will not change but there will be "change in emphasis and interpretation as customs and manners change".

Whether any changes are necessary in the future, whether these changes are primary or secondary or whether any changes are simply a question of emphasis are all questions to which there is no definitive answer. Indeed these questions lead one into the realm of value - judgements and therefore they lie out with the scope of this research. It is however significant that most of the developments which were felt to be likely - team ministries, specialised ministries, part-time ministries, lay participation and the widening context of the minister's work - have all been discussed in the earlier chapters of this thesis. As a result of an inquiry into many of the leading theologians and documents of recent years it was seen that all of these developments are thought to be extremely likely in the future and, indeed, are now beginning to take place. This finding, along with those of the first two questions leads one to ask what are the characteristics required of ministers if they are to perform these tasks effectively? This was the reasoning behind the next question, although again, answers were restricted to a consideration of the parish ministry.

Question 4. Please outline the characteristics which you believe in the light of your experience and observation to be always found in the good effective parish minister. That is, describe the characteristics which 'make a difference' and which make a significant contribution to the primary purpose of the parish ministry. Please specify the kind of parish you have in mind, e.g. rural, urban, church extension.

The difficulties of observing at first hand the critical incidents in ministerial behaviour have already been enumerated. However, it was felt possible for assessors "in the light of their experience and observation" to focus on the characteristics which they thought to be always present in the "good, effective parish minister". The idea of asking for examples of behaviour which would exemplify the different characteristics mentioned in their replies was initially postulated but finally rejected because of the unnecessary confusion this would have caused. However, it was felt extremely desirable to allow the assessors to name the kind of parish situation they had in mind when forming their reply. The reasoning employed here was that ministerial effectiveness must be a function of the environment in which he operates. In the event fourteen assessors made no mention at all of the kind of situation they had in mind. Admittedly this may have been a fault in the construction of the question in that it was an easy way out for the respondent to make no reference to these distinctions. However, a further eight assessors specifically said that the characteristics they had listed were needed in all parishes. They saw no need to distinguish between the different kinds of parish. Thus, only four assessors made any kind of qualification to their answer to question four. This is a remarkable finding for it seems to refute the psychology of individual differences and to deny the possibility that one individual, because of specific personal qualities, may function in some situations better than in others. To match the candidate's life history and personality at the completion of his theological training with the job to be performed in the parish would seem to be a task at least as important as the initial selection for the ministry. The point has been made elsewhere. "Perhaps the primary problem is not how to increase the number of students or select a higher quality, but rather how to make the best use out of the goodly number and the good quality of the applicants accepted".⁽¹⁾

1. H.R. Niebuhr et al., The Advancement of Theological Education, op.cit.

Although the assessors seem to be virtually of one mind in denying this kind of reasoning it is arguable that for any kind of parish situation, however diverse, a certain number of critical characteristics are essential for effective ministry, all other characteristics being secondary. Certainly the following analysis suggests that a number of core characteristics are necessary for effective ministry. However, before going on to this there must be a description of the methodological procedure. Although some assessors responded by means of a list of characteristics, others responded in a more verbose fashion. Nevertheless it was possible to extract from all the replies a catalogue of different items. In fact 168 items or characteristics were named by the assessors as being always present in the effective minister. Each of these items, whether it was a word, phrase or sentence, was typed onto a small card. All the characteristics were then grouped together to form categories and the category was named with a label which all the items in the category seemed to be describing. Eighteen categories were found to be sufficient to accommodate most of the characteristics. Those which were only mentioned once were simply labelled with an 'X'. A note was made of which characteristics fell into which category.

In view of the subjective nature of this procedure two other psychologists were asked to sort, independently, the 168 items into categories. Each psychologist had the option to refer to the assessor's complete answer if the meaning of a particular characteristic was not clear. The two sorters were asked, in the first place, to sort all the 168 items into the eighteen categories previously generated and named. However if this proved to be forcing the issue too much they were given the chance to rename the categories or even develop completely new ones. As before, if a characteristic was named only once it was placed in the 'X' pile. On a sheet of numbers from 1 to 168 each psychologist simply recorded the category into which he had placed that characteristic.

The final step was for the three sorters to compare the results of their independent sortings. Ultimately the aim was that the sorters would be able to agree that in the view of those who pass judgement upon the effectiveness of parish ministers there are a certain number of characteristics which need to be evaluated in any adequate assessment of performance. Clearly, if each psychologist had independently placed a characteristic in the same category this was highly significant. However, it was agreed beforehand that if two psychologists were agreed on a particular placement the third member should be given the opportunity to change his mind, if he wished, without discussion and without knowing the placement of the other two sorters. Table 8.1 shows the results of this procedure.

Table 8.1 Results of the sorting by three psychologists.

| <u>Psychologists</u> | <u>First sorting</u> | <u>Second sorting</u> |
|----------------------|----------------------|-----------------------|
| All 3 agreed | 92 | 112 |
| 2 agreed | 52 | 32 |
| 0 agreements | 24 | 24 |
| Total | 168 | 168 |

Table 8.2 breaks down the spread of the 112 characteristics, upon which the three psychologists were finally agreed, across the eighteen categories. It was not necessary to develop new labels or categories and it had been previously agreed that the criterion for inclusion into the final format was to be only those characteristics upon which there was unanimity. The categories are given in the order of frequency of mention and the numbers in brackets refer to the number of characteristics in that category upon which two psychologists were agreed.

Table 8.2 The number of characteristics per category after the second sorting.

| <u>Category</u> | <u>Number of characteristics</u> | |
|-------------------------------|----------------------------------|------|
| 1. Concern for Others | 18 | (11) |
| 2. Spirituality | 15 | (2) |
| 3. Ability to Communicate | 13 | (1) |
| 4. Secular Awareness | 8 | (1) |
| 5. Sociability - Co-operative | 7 | (3) |
| 6. Sincere - Genuine | 7 | (2) |
| 7. Humility | 7 | (0) |
| 8. Flexibility - Adaptability | 6 | (5) |
| 9. Intelligence | 6 | (0) |
| 10. Industrious | 5 | (1) |
| 11. Cheerfulness - Hope | 4 | (1) |
| 12. Sense of Humour | 4 | (0) |
| 13. Moral Courage | 4 | (0) |
| 14. Self-discipline | 3 | (1) |
| 15. Administrative Ability | 2 | (0) |
| 16. Enabler | 1 | (3) |
| 17. Self-awareness | 1 | (1) |
| 18. Unselfish | 1 | (0) |
| Total | 112 | (32) |

Clearly these categories mean little as they stand hence the final step was to arrange all the characteristics falling in a particular category into a logical order so as to form a criterion model for effective ministry. In other words, to describe in a coherent way the meaning of each category in the language of those who contributed to the pool of items. In this way the usefulness of the data was increased without sacrificing comprehensiveness, specificity or validity.

The Criterion Model

1. Concern for others. The effective parish minister (EPM) must have a deep and genuine concern for each and all irrespective of their merits. He must love people of all shapes, sizes and conditions, just as they are. This sympathy for other people reflects the gospel which he preaches. He must not be insensitive to the needs of others but be able to see people and diagnose their troubles and understand their social and occupational problems. The effective pastor has the ability to enter imaginatively and sympathetically into the lives of others. This compassion and understanding of the human condition is manifested in a desire to care for people and to serve them.

2. Spirituality. The EPM is a person with personal spiritual authority, that is, he is not one who is merely a peddler of proof-texts nor one who pronounces predictably from an ingrained theological position nor, on the other hand, one who is merely a regular nice guy. This spiritual dimension is essential to true humanity. It implies an underlying Christian conviction manifested in a steady faith in Christ and commitment to Him, an understanding of the gospel and an evident breadth and depth in theology. These qualities become evident in his spiritual fortitude, his devotional life, the expenditure of soul in his work and the ability to take account of God working in the world and attempting to conform to His will. There is something about the EPM which draws men beyond and above the conventional view of life, a quality which can perhaps best be described as "saintliness".

3. Ability to communicate. The EPM is one who has, at least potentially, sufficient education and cultivation to expound scripture and interpret and articulate the Christian faith cogently and sympathetically. He must be a relatively good preacher who takes pains to preach the Word impressively and honestly, positively rather than negatively. He must get his message across in such a way that all are able to understand his meaning and be inspired to respond to his call. Effectiveness

as a preacher arises out of the ability to enter imaginatively and sympathetically into the lives of others. However, he must be able to communicate and interpret the Christian faith and ethos not only in the pulpit. His competence must also extend to the fireside.

4. Secular awareness. The EPM must have an understanding of the present-day world. That is, he must have an awareness of the major secular concerns of the community amongst whom he is working. He is sensitive to the climate of our times and is aware of the forces which are dominant in shaping our society. He understands the texture of the lives of ordinary people, their concerns, their hopes and fears. Rather than a perfunctory participation in non-church enterprises there should be some specific interest and contact with the world outside church circles. In particular a knowledge of music and drama may be of advantage in church extension areas whereas in rural areas intellectual depth may be less effective than a knowledge of sheep and cows.

5. Sociability - Co-operative. The EPM has the ability to get on with people. He should be able to get on with people from whom he differs in background and theological emphasis. He has the ability to co-operate, with his church members, other ministers, other denominations and those outside of church altogether. The ability to co-operate and work both alongside and under other people makes him friendly but not effusive.

6. Sincere - Genuine. The EPM is absolutely and transparently genuine. He does not conform to clerical stereotypes nor does he speak the language of conventional Christian piety. He is also a man of integrity that means, in the best sense being all things to all men and treating all men alike with honesty and sincerity. Frankness and earnestness are two more words which describe the EPM.

7. Humility. The EPM must not have a desire for power or display but must have a deep and genuine humility. He shrinks from the faintest approach to self-assertion and has a continuing doubt

of his own importance. This means he must be honestly critical of his own short-comings and failures.

8. Flexibility - Adaptability. The EPM must not have an excessively rigid personality. He must not be dogmatic but a good listener and open minded. He has an ability to learn and adapt which makes him flexible and open to change. However, he cannot just be an experimenter but must be open to all opportunities, expecting God to speak in many different ways.

9. Intelligence. The EPM must have an intellectual calibre. Education should have sharpened his intelligence and developed shrewd judgement. He could also be described as one who has a large amount of sanctified common sense.

10. Industriousness. The EPM is a hard worker, doing the routine things which are not exciting. He must be persistent, persevering and energetic. This energy and capacity for hard work are particularly vital in church extension parishes.

11. Cheerfulness - Hope. The EPM must be able to take real account of hope. He is hopeful rather than defeatist and thus he has the capacity to accept disappointment. His is the cheerfulness that belongs to real faith.

12. Sense of Humour. The EPM must have a huge sense of humour, sometimes slightly dry.

13. Moral Courage. The EPM has a manliness about him such that he can command the respect if not always the agreement of his Kirk session. In the days of woman ministers this manliness is perhaps best defined as a certain quality of moral courage or moral fortitude. He should be possessed of great strength of character and have a sound moral character.

14. Self-discipline. The EPM must be self-disciplined to the extent of controlling himself and his work. He must conserve his time and energies.

15. Administrative ability. The EPM has the administrative ability to deal with a wide variety of church organisations, especially in church extension areas. His careful primary administration enables the feet to be cleared of paper.
16. Enabler. The EPM has the ability to draw out hidden gifts from others and channel these wisely.
17. Self-awareness. The EPM shows evidence of self-understanding. In a sense this is conversion, an awareness of the saving presence of the Lord.
18. Unselfish. The EPM must have the characteristic of unselfishness.

This then in the eyes of the Church of Scotland assessors is the criterion model for effective ministry. Other characteristics are no doubt desirable but these are the really critical ones. Indeed, other characteristics were mentioned but there was no agreement amongst the three psychologists on their correct placement. Hence their reliability would be somewhat suspect and are therefore not included. Of the categories listed it is obvious that the three most important are, concern for others, spirituality and the ability to communicate. This is not surprising in view of the prominence of the 'preacher' and 'pastor' role in question one and the 'spiritual' aim in question two. The present writer knows of two other pieces of work which have attempted to develop a model which resembles the present one.

Firstly, Douglas had seventy ministers rated by lay officers of the Episcopal Church in America.⁽¹⁾ He concluded that the effective minister must possess five characteristics.

1. W.G.T. Douglas, "Predicting Ministerial Effectiveness", Unpublished Ph.D. dissertation, Harvard University, 1957. Quoted in P.E. Johnson, Psychology of Religion, op.cit. p.284.

1. A genuine love for people as people regardless of their colour, class, economic status, or educational level.
2. Definite convictions with respect for the convictions of others.
3. Ability to sacrifice immediate impulse satisfaction to long-range goals and personal desires to the slow working out of group purposes.
4. Flexibility of temperament, including the ability to plan realistically in terms of one's own abilities, to try new ways, and to sacrifice accuracy to speed when the occasion demands it.
5. Concern for the organisational life of the local church, involving the ability to get others to work with him and to relate all group activities to the central function of the church as a redeeming fellowship.

Secondly, Stern et al. developed performance criteria for Protestant theological students in training.⁽¹⁾ A similar procedure was followed to that employed in the present research. Forty experienced people were asked to submit lists of characteristics and, as above, some of the lists were short, some long, some quite full in explaining the meaning of the characteristics set down, others less specific. In all 231 items were suggested. By using a slightly different sorting procedure, one not quite so reliable or rigorous all 231 items were sorted into nineteen categories. The following are the categories presented in order of prominence.

- | | |
|------------------------------------|------------------------------|
| 1. Industriousness - perseverance. | 2. Concern for others. |
| 3. Emotional balance and maturity. | 4. Docility |
| 5. Commitment or involvement. | 6. Good judgement. |
| 7. Responsibility. | 8. Generosity. |
| 9. Self-reliance. | |
| 10. Initiative. | 11. Intelligence. |
| 12. Sociability. | |
| 13. Self-acceptance. | 14. Intellectual humility. |
| 15. Genuine and broad interests. | 16. Cheerfulness - Optimism. |
| 17. Sense of Humour. | 18. Obedience. |
| 19. Flexibility - Adaptability. | |

1. Stern, Stein and Bloom, op.cit. Chapter 4. See also D.W. Carroll "A follow-up Study of Psychological Assessment" in W.C. Bier (ed.), op.cit., p.159ff.

Comparisons between the three sets of results are difficult because different denominations and cultures are involved. Further the last two were conducted some time ago and the latter had seminarians in mind rather than parish ministers. It is apparent, however, that concern for others, flexibility, spiritual commitment and sociability or co-operativeness are common to all three. It might be said that this result is obvious and simply a matter of common sense but it is surprising in view of recent research by Eadie that the Church of Scotland assessors made no mention of emotional stability and maturity.⁽¹⁾ He found his sample of Church of Scotland Ministers to be vulnerable to emotional stress and intrapersonal conflicts. At least 58/85 (68.2%) has suffered at one time or another from mental, psychosomatic or personality disorders. In many cases the disorder was of sufficient intensity to cause at least temporary incapacity. In view of the prominence of sociability and co-operative it is also of interest to note another finding of Eadie's, namely, that ministers tend to be competitively individualistic and find it difficult to work together.

Thus the results are not quite so obvious as at first they appear. Common sense or not, at the very least a criterion model has been developed based purely and simply on the replies of people who are in positions of some authority within the Church of Scotland and who, because of their involvement in the selection of ministers, can be regarded as having a significant say in the church of the future. In itself this is a notable achievement, however, for the sake of comparison the same four questions were also submitted as part of a larger questionnaire sent to a completely different group of people.

1. Eadie, op.cit.

The replies of accepted candidates

Although the main interest of the four open-ended questions lies with the answers given by the assessors themselves it is also instructive to compare briefly their answers with those given by a completely different sample of people. This sample was composed of all those men who had been selected as candidates for the Church of Scotland ministry by the Selection School method and, moreover, who have now completed their training. The precise breakdown of this sample is given in the following chapter. In fact a far larger questionnaire was sent to these men and the four items in question came right at the end of a total of twenty seven questions.⁽¹⁾ Consequently the same degree of care and thought may not have been put into the answers as by the assessors. This apart, the questions were exactly the same.

In the end ninety three replies were received from men who had completed their theological training and in the majority of cases are now in the parish ministry. No effort was made to contact women in a similar position simply because the number involved is very small and this would have confounded the issues unnecessarily. Although the sample is made up of men who have completed their training, for the sake of clarity and consistency they still are referred to as candidates. The procedure with the replies was as follows.

All the replies to question one were read through and they were placed in the categories previously established. No further exemplars are given except when it was necessary to generate a new group. It should be recognised that this is a fairly subjective procedure and therefore the results should be interpreted with some caution. However, to increase reliability all the replies were read through again some time later and re-categorised. Only in very few cases was there any discrepancy between the two placements. Thus some measure of control was incorporated into the procedure. This methodology was employed for all four questions.

1. See appendix V.

Question 1.

Again there was a marked reluctance to highlight one specific role as being pre-eminent above all others. However, only two persons specifically referred to the difficulty of conceptualising the work of the minister in terms of his role. The vast majority of replies could be categorised thus:-

a. The 'preacher' role.

Thirty two replies specifically mentioned the role of preacher and nine others replied in terms which could legitimately be thought of as having this function in mind. Thus the total was 41/93.

b. The 'priest' role.

There were ten replies here and this includes five who explicitly mentioned the administration of the sacraments.

c. The 'pastor' role.

As before there was a mixture of replies that could be included under this heading but the final total was thirty nine.

d. The 'teacher' role.

A total of fourteen replies.

e. The 'organiser' role.

One person mentioned the function of organisation. As before the majority of replies could more neatly be categorised under the heading of 'leader - example'. Fifteen replies could be placed under this heading.

f. The 'administrator' role.

No replies.

g. The Minister as 'enabler' or 'encourager'.

Sixteen replies. Typical responses were:-

"To encourage and help his congregation to be the church".

"To encourage people of all ages to find a greater depth of life through an active faith in our Lord Jesus Christ".

"The role of enabling the church to be what it is".

"To enable members of the congregation and others to achieve more satisfying lives".

h. The role of 'servant'.

Six replies. Typical responses are:-

"To be a servant of the people in witnessing to Christ".

"To minister to the needs of the parish".

"It is to minister, that is, to serve the people of the parish in every way he can and to the best of his ability".

Other responses.

A total of fourteen replies or part-replies could more neatly be accommodated under the headings for the next question but four could not be accommodated under any of the headings already established nor could any new categories be generated which would accommodate more than one response.

Table 8.3 Summary of replies to question 1.

| <u>Role</u> | <u>Assessors</u> (N = 26) | | <u>Candidates</u> (N = 93) | |
|----------------|---------------------------|----|----------------------------|----|
| | | % | | % |
| Preacher | 19 | 73 | 41 | 43 |
| Priest | 10 | 38 | 10 | 11 |
| Pastor | 12 | 46 | 39 | 42 |
| Teacher | 6 | 23 | 14 | 15 |
| Organiser | 0 | 0 | 1 | 1 |
| Administrator | 0 | 0 | 0 | 0 |
| Leader-example | 7 | 28 | 15 | 16 |
| Enabler | 2 | 7 | 16 | 17 |
| Servant | 2 | 7 | 6 | 6 |
| Others | 3 | 12 | 13 | 14 |

Three of the assessors and two of the candidates expressed difficulty in thinking in terms of the minister's role.

There is clearly not the same emphasis put on the traditional roles of preacher and priest by the candidates as there is by the assessors. On the other hand the role of enabler receives more emphasis from the candidates. Surprisingly this is not the case with the role of servant. There is marked agreement on the fact that neither the roles of administrator nor organiser are felt to be of primary importance. Hence the possible conflicts discovered

by Blizzard when a minister finds himself carrying out these tasks for a large proportion of his time. Unless the differences in the percentages are very high or the similarities negligible the results must be interpreted with caution since the sample of assessors is very small.

Question 2.

As with the assessors' replies a number of responses were given which could more appropriately be classified under the format of question one. This group of secondary roles are given in table 8.4.

Table 8.4 Summary of secondary roles.

| <u>Role</u> | <u>Assessors</u> | <u>Candidates</u> |
|----------------|------------------|-------------------|
| Preacher | 0 | 2 |
| Priest | 0 | 2 |
| Pastor | 3 | 3 |
| Teacher | 4 | 2 |
| Leader-example | 2 | 4 |
| Administrator | 2 | 0 |
| Enabler | 1 | 0 |
| Servant | 1 | 5 |

It is obvious that the differences between these two sets of figures are not significant enough to merit further comment. It is also obvious that since there are only a small number of secondary roles given by the candidates the majority of replies to this question fell into a different pattern. In fact the remainder of the replies were classified according to the scheme outlined for the assessors. Only the simple descriptive statistics are presented since enough exemplars of each category have already been given to make clear the underlying meaning. Suffice it to say that the same difficulty was experienced in trying to draw the line between the 'evangelical' aim and the 'spiritual' aim. Hence let it be remembered that these categories are simply a useful way of subjectively describing and classifying the responses rather than rigid, water-tight definitions.

Table 8.5 Summary of replies to question two.

| <u>Aim</u> | <u>Assessors</u> | <u>%</u> | <u>Candidates</u> | <u>%</u> |
|------------------------------|------------------|----------|-------------------|----------|
| Building up the congregation | 6 | 23 | 34 | 37 |
| Ministry to a wider parish | 16 | 62 | 25 | 28 |
| Evangelical | 5 | 19 | 14 | 15 |
| Spiritual | 8 | 31 | 31 | 34 |

Three of the candidates' responses did not fit into any pattern at all and four did not reply to this particular question. Finally, in the same way that three of the assessors felt that the aims they had expressed were somewhat idealistic five of the candidates replied in similar vein.

The only obvious difference to emerge from table 8.4 is that whereas the assessors tended to emphasise the ministry to a wider parish rather than building up the congregation the reverse was true in the case of the candidates. The explanation for this may be the obvious one that all of the candidates are relatively recent arrivals to parish work and therefore naturally see their first aim of building up the congregation. Only later perhaps can one think in terms of widening the scope of the ministry. This difference apart the results of the two samples are very similar.

Question 3.

Whereas 9/26 assessors answered this question with a categorical 'No', 69/93 of the candidates answered in similar fashion. A possible reason for this large difference is that in the latter case the question came towards the end of a longer series of questions and therefore candidates may have opted to take the easy way out. Rather than answering 'yes' and having to qualify their answer, an answer of 'no' was seen as the quickest way of moving on to the last question. As with the assessors, however, the importance of this question does not lie in the

negative replies, since they should be related anyway to the previous two questions, but to the positive replies. The results are summarised in table 8.6.

Table 8.6 Summary of answers to question three.

| <u>Future developments</u> | <u>Assessors</u> | <u>Candidates</u> |
|----------------------------------|------------------|-------------------|
| Team Ministries | 5 | 2 |
| Specialised Ministries | 4 | 2 |
| Part-time Ministries | 2 | 5 |
| Lay Participation | 3 | 5 |
| Wider context of minister's work | 7 | 10 |
| Miscellaneous | 3 | 3 |
| All changes will be secondary | 4 | 8 |
| Church will be smaller | 0 | 3 |

In addition seven of the candidates specifically expressed doubt and uncertainty about what might happen in the future. On balance, then, the candidates predict fewer changes of all kinds than the assessors. This is surprising in view of recent trends in theological and sociological thought. Taken at face value this is a disconcerting finding but to speculate on an explanation would be a fruitless exercise at this stage. A far more rigorous questionnaire would need to be constructed with this particular question in mind. In any case the main interest of these four questions lies with the final set of answers.

Question 4.

The method employed here was that of going through all the replies and counting how many characteristics fell into the already existing categories. It would have been a far too complex matter to use the same method of sorting as previously. Hence it was simply a matter of being totally familiar with the meaning of the existing categories so that the placement of characteristics was immediately obvious. No effort was made to establish new classifications. The results are shown in table 8.7.

Table 8.7 Summary of answers to question four.

| <u>Category</u> | <u>Assessors</u> | (N = 112) % | <u>Candidates</u> | (N = 300) % |
|-------------------------------|------------------|----------------|-------------------|----------------|
| 1. Concern for others | 18 | 17 | 65 | 22 |
| 2. Spirituality | 15 | 13 | 64 | 21 |
| 3. Ability to communicate | 13 | 12 | 28 | 9 |
| 4. Secular awareness | 8 | 7 | 23 | 8 |
| 5. Sociability - co-operative | 7 | 6 | 16 | 5 |
| 6. Sincere - genuine | 7 | 6 | 18 | 6 |
| 7. Humility | 7 | 6 | 10 | 3 |
| 8. Flexibility - adaptability | 6 | 5 | 11 | 4 |
| 9. Intelligent | 6 | 5 | 4 | 1 |
| 10. Industrious | 5 | 4 | 12 | 4 |
| 11. Cheerfulness - hope | 4 | 4 | 7 | 2 |
| 12. Sense of humour | 4 | 4 | 12 | 4 |
| 13. Moral courage | 4 | 4 | 7 | 2 |
| 14. Self-discipline | 3 | 3 | 9 | 3 |
| 15. Administrative ability | 2 | 2 | 6 | 2 |
| 16. Enabler | 1 | 1 | 4 | 1 |
| 17. Self-awareness | 1 | 1 | 4 | 1 |
| 18. Unselfish | 1 | 1 | 0 | 0 |
| | <hr/> | | <hr/> | |
| Total | 112 | | 300 | |
| | <hr/> | | <hr/> | |

Although the result should be interpreted with some caution because of the subjective way in which the candidates' responses were sorted it is significant to note that both sets of people give the same degree of priority to the first four and the last three categories. Percentage-wise the candidates emphasised the first two more than the assessors but ability to communicate did not receive quite the same emphasis. However, the general similarity of the results suggests a high degree of like-mindedness between assessors and candidates. In one respect this is not surprising and yet it may be because assessors are selecting candidates in accordance with their own image of the minister. Those who are ministers may not necessarily be effective ministers. An approach to this vexed problem is given in the following chapter.

A Questionnaire⁽¹⁾

This questionnaire has already been briefly mentioned in the previous chapter. The present aim is to define more fully the sample of people to whom it was sent and to describe the major findings.

The sample was composed of all those men who had entered the Church of Scotland ministry by way of a Selection School and by the Summer of 1973, had completed their theological training. From the outset, women were excluded from this particular survey simply because of the small numbers involved and the difficulty, therefore, of obtaining reliable results. The sample of men was slightly attenuated because only those received the questionnaire who had previously consented to their Selection School report being examined. In fact the set of questions was sent to 112 people of whom 100 replied. Three of the respondents had simply exercised an option open to them and returned the questions unanswered. Thus a total of 97/112 (86.6%) constituted the final sample. In the first instance 12/112 were randomly selected to receive the questionnaire first. This pilot experiment was run to ensure that there were no misunderstandings arising out of the questions. As it happened there were no complications and so the questionnaire along with the covering letter was sent to the rest of the sample.⁽¹⁾

There was one major aim and two secondary aims behind the formation of the questionnaire. The latter are dealt with first. In view of the discussion in Chapter Five on the importance of selection procedures which seem to be meaningful to those actually undergoing selection it was held to be a worthwhile objective to ask the candidates themselves whether they were in overall agreement with the S.S. system. In conversation one gained the general impression that all candidates viewed the procedure as fair and adequate but would a factual survey confirm this general impression?

1. See appendix V for questionnaire and covering letter.

Forty eight replies gave an unqualified 'yes' to the question. A further thirty nine said they were in agreement but qualified their affirmation in some way. A sample of these qualifications are given below.

"The results of S.S. are wasted. It would be appropriate for another S.S. to take place at the end of training. It would then be possible to advise the candidate as to the most appropriate channels for his talents". (Four replies)

"But there could be more attention given to the call of God". (Three replies)

"But more attention should be paid to the academic abilities of older men".

"But I would like to see more emphasis on the moral fibre of candidates".

"But it has inherent dangers of rejecting men because of their theological viewpoint".

"Although it was assumed that the only sphere of ministry was within a parish - other forms of ministry were not recommended or even suggested".

"But it seemed a 'secular' rather than a 'religious' selection. My Christianity seemed secondary to my personal assessment".

"My qualification is basing the system on one started by the Civil Service Commission - one can never equate the ministry with a profession. This is to fail to do justice to its 'spirit centred' nature".

"Except that no-one seemed to worry whether candidates have a real faith or not".

"It is not infallible but no system can be. Above all though the S.S. is fair". (six responses)

"But I feel many good evangelicals are excluded".

"Except the aptitude for pastoral work was not tested - why not role play some pastoral situations?"

In contradistinction to the eighty seven who generally agreed with the system, only ten people replied in the negative. Nine of these ten were qualified.

"Far too many conservative fanatics are slipping through".
 "Not enough attention given to faith or belief".
 "It makes no attempt to screen religious belief or commitment".
 "Greater attention should be given to the theological understanding of a candidate and to his life as lived in communion with, and in service of, God. This was never mentioned except by a psychologist!"
 (Two replies)
 "There should be more assessors with evangelical leanings".
 "There is a noted objection to evangelicals".

Clearly the Selection Schools received an overwhelming vote of confidence. The only possible reservations are two in number. Firstly, from the sample of qualifications there are those who feel there is a bias against a particular type of theological viewpoint, especially 'evangelicals'. This however is a view difficult to sustain with the facts. For example, in answer to question fifteen concerning each candidate's present theological position, eleven answered very conservative, eighteen conservative, twenty two middle of the road, twenty four liberal and eleven radical. This question will presently be discussed more fully but for the moment there does appear to be a fairly even frequency distribution across all shades of theological opinion thereby refuting the view that some groups are under-represented. One suspects that antagonism towards Selection Schools arises out of a candidate's own theological prejudices. Thus a radical feels that not enough radicals are selected and so on. Perhaps more time ought to be given over to reassuring candidates that theological position is never the sole reason for non-acceptance. This raises the second conclusion to be drawn from the qualifications.

From both groups of qualifications a number of people feel that the Schools neglect the spiritual side of a man's character. His 'call', his faith, his beliefs do not seem to be adequately assessed. This view is expressed in different ways in the above statements. Whether the statements are based on fact it is nigh impossible to decide. Suffice it to say, however, that a number of people, representing different Schools and shades of theological standpoint, feel the same way. This is something that could well be corrected. In the discussion on CSSB it was pointed out that more favourable results often accrue if candidates see the relevance of the test and the criteria by which they are assessed. Thus the theological assessment could not only more obviously be done but thereby be seen to be done.

The other secondary aim of the questionnaire was to discover the motivations of men going into the ministry. With very minor alterations the questions asked were the same as those derived by Strunk.⁽¹⁾ There was one addition, namely, 'I wanted to witness to others about the eternal life Christ offers'. This was inserted to counterbalance the lack of a specifically evangelical motive. In fact most of the questions or variants are given in the Theological School Inventory.⁽²⁾ Although this was an instrument derived by Dittes primarily for the vocational guidance of theological students and "to help reduce some of the student's personal ambiguities about his vocation"⁽³⁾ nevertheless, many of the categories used are directly applicable to the present study. The results of the present survey are given in table 9.1 but there is one reservation. All the answers derive from a candidate's own retrospections. In some cases the time lag is a number of years and therefore interference with memory retrieval systems might have arisen. This shortcoming apart certain things are clear.

Table 9.1 Motivations for entering the ministry

| | great effect | | to | least effect | | |
|------------------------|--------------|----|----|--------------|----|----|
| | 1 | 2 | 3 | 4 | 5 | 6 |
| A (call) | 35 | 17 | 21 | 6 | 4 | 9 |
| B (altruism) | 30 | 23 | 25 | 9 | 2 | 4 |
| C (encouragement) | 10 | 11 | 15 | 15 | 18 | 26 |
| D (prestige) | 0 | 4 | 4 | 9 | 7 | 69 |
| E (interest) | 6 | 12 | 28 | 12 | 13 | 24 |
| F (aptitude) | 4 | 7 | 13 | 7 | 12 | 51 |
| G (Curiosity) | 10 | 7 | 21 | 17 | 9 | 29 |
| H (security) | 0 | 0 | 4 | 3 | 8 | 79 |
| I (monetary gain) | 0 | 0 | 1 | 3 | 13 | 77 |
| J (reform) | 15 | 18 | 19 | 11 | 11 | 20 |
| K (glamour) | 0 | 0 | 3 | 5 | 8 | 78 |
| L (emotional problems) | 0 | 0 | 2 | 3 | 6 | 83 |
| M (evangelical) | 39 | 20 | 21 | 1 | 6 | 7 |

1. See Chapter Four.
2. The Theological School Inventory and Manual, Ministry Studies Board, Dayton, Ohio, 1964.
3. *ibid.*, Manual, p.11.

Clearly factors D, H, I, K and L do not figure high in the list of motivations. Indeed, it is doubtful, if an open-ended approach had been used whether any of these factors would have been mentioned. Thus the differences between Scottish and American candidates reasons for entering the ministry are immediately obvious. On the other hand it is clear that A, B, J and M are high on the list and the first three of these, M being the additional question, concur with the findings of Strunk. 79.3% circled 1, 2 or 3 for A, 83.9% for B, 55.3% for J and 85.1% for M. The only other factor in contention is E with 48.4%.

As a corollary to this question it was felt desirable to see if common theory could either be confirmed or rejected. The theory is that a person who experiences a certain kind of motivation for the ministry will also experience a certain kind of 'call' in association with this, and, further, will now uphold a certain kind of theological position. For example, a person who was strongly motivated to enter the ministry because of factor J (reform) might have experienced a gradual conversion and be now a radical. On the other hand, a person having written factor M (evangelical) might be thought of as having had a sudden, dramatic type of conversion and now uphold a very conservative theological position.

To test these theories it was necessary to ask two additional questions. Firstly each candidate was asked whether his decision to enter the ministry was a gradual one or whether it came at a specific time in his life which he could remember well. Fifty four candidates said it was a gradual decision and forty one said it was sudden but ten candidates had difficulty in replying in such a black and white fashion. They had experienced both kinds of development.

"In a sense the decision was gradual but the specific time I can remember well".

"In the end the decision was sudden but it had cropped up before on a number of occasions".

"It was gradual with a sudden climax".

These ten replies of which the above three are a sample were excluded from the analysis.

The other question asked has already been mentioned. It concerns each candidate's present theological position. Of course one normally shrinks from using such bald labels as, very conservative, conservative, middle of the road, liberal and radical. There are, after all, many shades and nuances of opinion concerning theological standpoint. However, in the interests of simplicity and in the hope that subjects would readily understand the nomenclature, this primitive pattern was adhered to. The relative figures have already been given earlier in the chapter but it should be noted that a few of the candidates were unable to label themselves in this way. Other labels given were, conservative evangelical, non-theistic secular, middle of the road - liberal, middle of the road but radical socially, very radical, biblical-evangelical, radical conservative, liberal-radical (three responses). The eleven people who were unable to stick to the scheme of the question were excluded from the following analysis.

In order to fulfil the assumptions of χ^2 regarding the expected frequencies of each cell the six degrees of effect of each motivation were condensed. Thus categories 1 and 2 became 'great effect', 3 and 4 'moderate effect' and 5 and 6 'little effect'. Having done this, each motivation, A to M, was cross-tabulated with decision, gradual or sudden. Using the χ^2 statistic, in no case was a significant result obtained with a probability equal to or less than 0.05. In all cases the null hypothesis was accepted. Thus one is led to the conclusion that one needs to be very careful before speculating as to the relationship between type of motivation and type of decision to enter the ministry.

With regard to motivation and theological position, three significant results were obtained, namely, A (call), J (reform) and M (evangelical). In all other cases the null hypothesis was accepted. Thus three of the four most common reasons given for entering the ministry are associated with theological position. The fourth, B (altruism), perhaps not surprisingly, seems to be spread across all shades of opinion. The relevant tables for the significant results are given below.

Table 9.2 Factor A (call) by theological position.⁽¹⁾

| | <u>v. con.</u> | <u>con.</u> | <u>mid.</u> | <u>lib.</u> | <u>rad.</u> | |
|-----------------|----------------|-------------|-------------|-------------|-------------|----|
| great effect | 8 | 13 | 14 | 13 | 1 | 49 |
| moderate effect | 3 | 5 | 6 | 7 | 4 | 25 |
| little effect | 0 | 0 | 0 | 4 | 5 | 9 |
| Total | 11 | 18 | 20 | 24 | 10 | 83 |

χ^2 significant (0.001)

Table 9.3 Factor J (reform) by theological position.

| | <u>v. con.</u> | <u>con.</u> | <u>mid.</u> | <u>lib.</u> | <u>rad.</u> | |
|-----------------|----------------|-------------|-------------|-------------|-------------|----|
| great effect | 2 | 2 | 11 | 9 | 7 | 31 |
| moderate effect | 3 | 7 | 5 | 9 | 2 | 26 |
| little effect | 6 | 9 | 5 | 6 | 1 | 27 |
| Total | 11 | 18 | 21 | 24 | 10 | 84 |

χ^2 significant (0.05)

Table 9.4 Factor M (evangelical) by theological position.

| | <u>v. con.</u> | <u>con.</u> | <u>mid.</u> | <u>lib.</u> | <u>rad.</u> | |
|-----------------|----------------|-------------|-------------|-------------|-------------|----|
| great effect | 10 | 14 | 16 | 12 | 1 | 53 |
| moderate effect | 1 | 4 | 4 | 7 | 4 | 20 |
| little effect | 0 | 0 | 2 | 5 | 4 | 11 |
| Total | 11 | 18 | 22 | 24 | 9 | 84 |

χ^2 significant (0.01)

Table 9.2 and 9.4 are very similar in frequency distribution. For both tables more scores than expected are occurring in the 'great effect' row and less than expected in the 'little effect' row. However, the scores are not quite so concentrated in the very conservative and conservative cells as one might have guessed. Indeed it is only the radical cell which is under represented in both tables. For table 9.2 the very conservative cell is also under represented. Thus although there is an association between

1. The discrepancy in the final total appears simply because of an omission on the part of one of the respondents.

motivations A (call) and M (evangelical), and theological position, it is by no means clear-cut. For both tables more than expected are occurring under the centre three theological headings for the 'great effect' row. Thus the traditional theory that a conservative theological view point is associated with a specific kind of call is refuted. A possible explanation might be that candidates were reluctant to designate themselves as very conservative. Table 9.3 reveals the distribution spread to be in the opposite direction, with over representation occurring in the top right and the bottom left hand cells. This is more in keeping with what might be expected. However, with these results the limitations of the method must be borne in mind. In one sense though, the foregoing analysis has been secondary to the major aim of the questionnaire. The major aim was that of establishing suitable criteria for effectiveness in the ministry and the possibility of taking tentative steps towards a job description.

Satisfaction in the Ministry

Towards the end of Chapter Seven mention was made of the unsuitability of using the concept of 'success' as an indication of effective ministry. A typical criteria of success in most jobs is that advancement has occurred at the usual times to about the usual positions in the hierarchy, and with about the usual changes in income. The above average achievement can be indicated in various ways, with production, with election to honorary societies, honorary degrees and prizes, invitations to exhibit, higher income and so on. It goes almost without saying that none of these measures can be adduced for defining success in the ministry. There is, however, an equally fruitful definition of success. Roe writes that "if a person has not only held his job, or followed his occupational career steadily, or not even become famous, but he has generally derived satisfaction or pleasure from it" this is a good guide to whether a person is successful or not.⁽¹⁾ Then again, Stott writes, "occupational success can be defined in terms of

1. A. Roe, The Psychology of Occupations, John Wiley & Sons Inc., 1956, p.280ff.

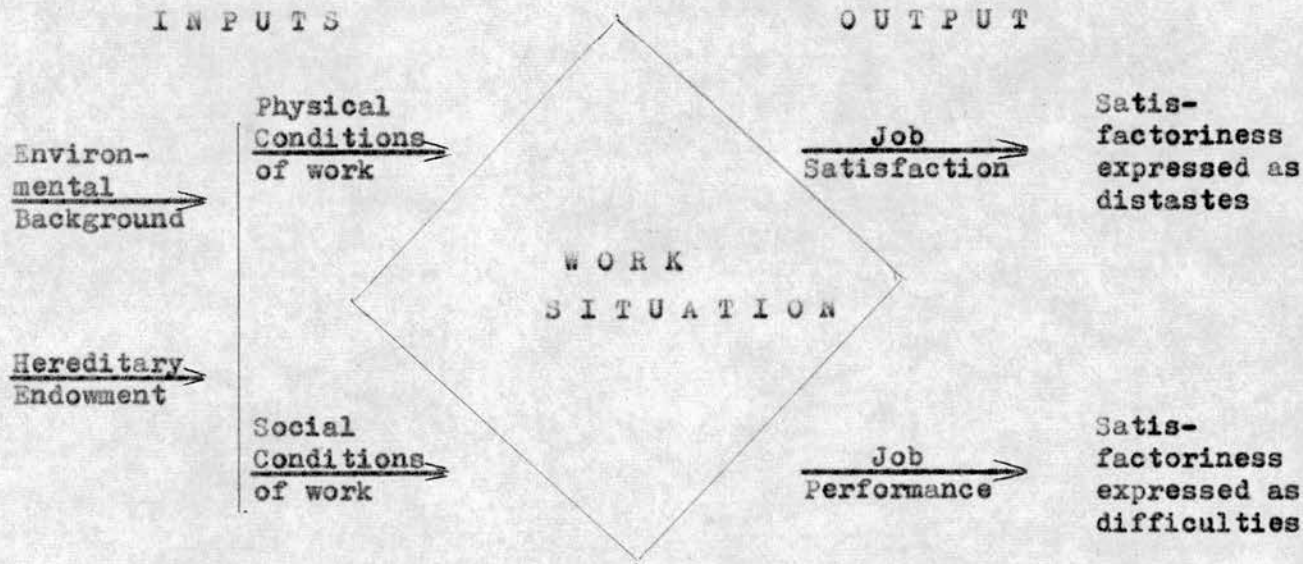
progress, competence, satisfaction, fitness and adjustment".⁽¹⁾ It is this notion of satisfaction which opens up avenues for the present research.

Strangely enough, a study of job satisfaction also provides a way of approaching the problem of writing a job description. In Chapter Six an attempt was made to determine the characteristics of effective ministers, as it were, by the arm-chair speculations of Church of Scotland assessors and candidates. The aim now, is to discover what aspects of the ministry the candidates find most satisfying or dissatisfying because, obviously, the extent to which a person finds satisfaction in his work depends upon what he considers proper work for him to be engaged in. For example, if a person derives a large amount of satisfaction from personal encounter with families and individuals in their times of crisis, the implication is that the role of pastor is thought to be part of the task of the minister for that person. On the other hand, if a candidate is dissatisfied with the constant paper work it might be implied that for this person the role of administrator is not seen to be an important aspect of the minister's work.

This method of deriving a job description was popularised by Rodger and Cavanagh.⁽²⁾ They felt that the most important things a selector should know about a job he is selecting people for, are its danger points. These must be highlighted if one is to steer clear of applicants who will prove to be either unsatisfactory or dissatisfied. In fact the method focusses not only on the satisfactions and dissatisfactions of the job, that is, the 'distastes', but also on the 'difficulties' of the job and the conditions under which it is done. This method of looking at the 'difficulties and distastes' of a job has been called a pathological approach by Rodger and Cavanagh simply because it is concerned with what goes wrong. The idea is to focus attention on important areas where man and job do not fit. Difficulties arise when the capacities of a worker - bounded by his education, aptitudes, intelligence and experience - do not meet the requirements of his work.

1. M.B. Stott, "What is Occupational Success?" Occ. Psych. 1950, 24, p.105ff.
2. A. Rodger and P. Cavanagh, Personnel Selection and Vocational Guidance, in Society: Problems and Methods of Study, Eds. A.T. Welford et al., London, Routledge and Kegan Paul, 1962.

Distastes arise when his inclinations - bounded by his motivation, needs, aspirations and interests - are not satisfied either by the work itself or by the conditions under which the work is done. However, as Pincus points out "the desirability of establishing operational, objective measures of both difficulties and distastes is obvious although in practice hard to achieve".⁽¹⁾ This difficulty becomes more apparent on inspecting the following diagram.⁽²⁾



This is only a schematic representation but nevertheless it does go some way towards indicating the countless possible interactions which constitute the work situation. Each arrow represents the summation of many different factors. But this is not new. The complex relationships between predictors and criteria have already been discussed at length in Chapter Seven. There is not a simple cause and effect analysis of human situations but an interaction of factors in mutual independence. For present purposes the most noticeable thing in the above diagram is the presence of two outputs, not only satisfaction but also satisfactoriness.

Satisfaction or Satisfactoriness?

Broadly speaking the distinction between satisfaction and satisfactoriness lies in the fact that the former is the objective of guidance and the latter is the objective of selection. The

1. J.D. Pincus, "Occupational Difficulties and Distastes of Managers", Occ. Psych., 1967, 41, p.127ff.
2. The diagram is adapted from R.A. Katzell, R.S. Barrett and T.C. Parker, "Job satisfaction, job performance and situational characteristics", Jnl. of App. Psych., 1961, 45, p.65ff.

relationship between the two concepts is not always obvious. For example, a competent worker in any field is not necessarily a contented worker who is willing to go on and on. Handyside writes that "if one seeks to investigate ... relationships between satisfaction at work and efficiency at work one should be pretty explicit about which aspects of job satisfaction one is correlating with the efficiency measures".⁽¹⁾ In fact because such explicitness has often been lacking research in the field has produced inconsistent results. A review of the relevant literature by Katzell and others showed that positive relationships, no significant relationships and inverse relationships have all been found between job satisfaction and job performance.⁽²⁾ Their conclusion was, however, that generally there was a positive relationship between job satisfaction and performance. This kind of relationship is important. It should not be taken for granted that a satisfied minister is necessarily a good or effective minister.

The positive relationship between the two variables has been discussed from another angle. During the last decade or two it has become common to think of satisfactoriness not simply as a function of ability but also of motivation. For instance, Vroom, using measures of motivation based on the extent to which workers participated in decisions and the degree to which they expressed needs for independence, reported higher correlations between ability and performance for individuals high in motivation and lower correlations for individuals low in motivation.⁽³⁾ More specifically Dawis and others suggest that job satisfaction will affect the prediction of satisfactoriness from abilities.⁽⁴⁾ Empirical support for this hypothesis that job satisfaction affects the relationship between measured ability and satisfactoriness was later given by Carlson and others.⁽⁵⁾ Certainly it does seem that job satisfaction should be taken into account in any studies of

1. J.D. Handyside, "Satisfactions and Aspirations", Occ. Psych. 1961, 35, p.213ff.
2. Katzell et al., op.cit.
3. V.H. Vroom, Some Personality Determinants of the Effects of Participation Prentice-Hall, Englewood Cliffs, N.J. 1960.
4. R.V. Dawis, G.W. England & L.H. Lofquist, "A theory of work adjustment" Minnesota Studies in Vocational Rehabilitation, 1964, 15.
5. R.E. Carlson, R.V. Dawis and D.J. Weiss, "The effect of satisfaction on the relationship between abilities and satisfactoriness", Occ. Psych. 1969, 43, p.39ff.

success in any occupation. Not only satisfactoriness but also satisfaction is a concomitant of success. Since the manifold problems of measuring the former with respect to the ministry have already been discussed the latter concept presents itself as a criterion for quantification. The methodology chosen for this approach was another question altogether.

The present research tackled the problem by inserting six incomplete sentences into the questionnaire. It is these incomplete statements which really form the core of the questionnaire.

The thing I find most satisfying in my ministry is

The thing I find most dissatisfying in my ministry is

My ministry would be made easier if

The greatest difficulty I find in my ministry is

I think my ministry could be more effective if

My effectiveness as a minister is sometimes reduced because

As with the questions sent out to the assessors the use of open-ended statements was quite deliberate. By simply enumerating a list of possible difficulties and distastes in advance and asking respondents to tick those they feel to be most pertinent leaves one open to two dangers. Firstly the range of response is severely restricted and secondly it is difficult to assess how important each item is to a particular candidate. Contrariwise open-ended statements provide opportunity for assessing the nature and the importance of the various aspects of satisfaction and difficulty. Both these aspects are necessary for job description purposes. For example, when an individual says "the thing I find most dissatisfying in my ministry is X" he is simultaneously saying that there is too much (or too little) of X in his ministry and this is important to him.

The recipients of the questionnaire have already been defined but there is now one qualification. Only those people who were in a parish situation at the time the questions were sent out (January 1974) were asked to complete these six questions. By restricting the sample to those in a parish, either probationers or ordained ministers, was to avoid the confounding of variables. From the beginning the remit of this work has been confined to the parish ministry and so this particular ploy should come as no surprise. Ministers in overseas parts were also excluded.

Classification of Responses

The procedure for classifying the responses was as follows. All the questionnaires were read through one after the other taking each of the six questions in turn. An attempt was made to determine roughly the frequency of the different kinds of response to each question. At the end of this preliminary process if a particular response had occurred more than five times a category was established and named. The next step was to read through all six questions taking each questionnaire in turn and classifying each response according to the categories already named. If a response could not obviously be classified it was written out in full on a separate list made out for each question. Finally all the unclassified responses were re-examined. Sometimes, by slightly redefining the original category some of these responses could be accommodated into an existing group. Occasionally there was a sufficient number of unclassified responses of a similar nature to allow for the formation of a completely new category. The end product of this procedure is given below along with a sample of the responses to help clarify each category. The number quoted alongside each heading represents the frequency of response for that category.

Question 1. The thing I find most satisfying in my ministry is

1. Pastoral work - helping people and visiting them. (26)

"Bereavement follow-up and helping people relieve their anxieties".

"Parish visitation and dealing with people's joys and sorrows at first hand".

"Meeting such a variety of people and giving help whenever it is needed".

"Helping people resolve their difficulties with other people".

2. Close personal contact with other people. (10)

At first sight there seems to be little difference between the first two categories. However, during classification, it became apparent that there was a slightly different emphasis in some responses. These responses emphasised the fact, not so much of simply helping people and visiting them, but of sharing with other people and getting close to them. The following exemplars illustrate this distinction. "Close personal contact with other people and the privilege of their confidences".

"Getting close to people".

"The privilege of access into the lives and homes of individuals".

3. Preaching. (11)

No exemplars are necessary.

4. Teaching - leading people into Christian maturity. (13)

"Where I have been instrumental in helping people towards completeness".

"Seeing people coming to Christ and growing in faith".

"Where I believe I can see some step forward being taken by a person".

Thus by far the greatest number of ministers obtain satisfaction from pastoral work of some description. Categories 1, 2 and 4 could all be taken under the one rubric of pastoral work. Only the function of preaching falls into a different grouping. Following is a sample of the unclassified responses and clearly none of them can be grouped together.

Unclassified. (20)

"Doing what I am called to do". (Three responses)

"Most aspects are satisfying".

"The feeling of a job well done".

"Knowing that I stand for something bigger than myself".

"A good firm hand-shake at the close of a service or when leaving someone's home".

"Loving the Lord".

"The fellowship the congregation have in Christ".

Question 2. The thing I find most dissatisfying in my ministry is

1. Committee work. (7)

"Having to preside at various meetings and functions".

"The amount of time taken up with tedious committees".

2. Secondary duties. (5)

"The diffusion of responsibility curtailing time for the basic elements of the ministry".

"The many demands on time so that the real priorities are pushed aside".

"The amount of time I have to spend away from what are my real duties".

3. Role conflicts. (9)

"The tendency for so many people to think of me as ultimately responsible for everything".

"The outlook that the minister is the Church".

"The awful ambiguity of convincing myself of a meaningful role".

"Wasting time on events the minister is expected to attend".

4. Personal failure and doubts. (13)

"The feeling that I could be better at my work".

"My failure to encourage more people to at least come to church and give the Christian life a trial".

"Where I feel I have failed to be all that I could have been to someone who looked on me as their minister".

"Never knowing whether the courses or the direction I am taking is the best one in the application of my ministry".

"The feeling that perhaps I'm getting nowhere".

Unclassified. (44)

"The lack of time for upbuilding one's own family". (Two responses)

"Visiting incurably sick patients". (Two responses)

"Being hidebound by ecclesiastical tradition".

"People rejecting the Gospel".

"The middle class conservative values of my congregation".

"Raising money for the church".

Three people complained of "all the paper work", four of the "lack of time to meet the constant demands", three of dealing with "peripheral members", four of the "general apathy and lack of enthusiasm of members", and three had no dissatisfactions at all.

Question 3. My ministry would be easier if

1. There was more help. (22)

"I had greater co-operation and assistance from the laity".

"I had more help from trained elders".

"If more laymen participated in various administrative tasks and offered themselves as leaders for organisations".

"If I had a praying Kirk Session behind me".

The theme of more help is continued in the next category but specifically the cry is for help in matters of administration.

2. Secretarial assistance. (6)

"There was a full-time secretary".

"If there was more help in administrative matters".

"If there was more provision for secretarial assistance".

3. Deeper spiritual life. (5)

"If I spent more time in prayer".

"If I had more time for a devotional life".

"If I studied the Bible and prayed more".

4. Role Conflicts. (7)

"The particular job a minister has to do was better understood".

"The ministry had earned itself a different image in the past".

"If stereotyped expectations of what a minister is like were not so widely held".

Unclassified. (37)

"There was more time". (Two responses)

"If work was shared out with another colleague". (Three responses)

"If I were better organised". (Three responses)

"If I did not have to worry about church finances". (Two responses)

"If all church members had a living experience of Christ".

"If people only did what they promised to do".

"If I could get a lot more of the younger generation involved".

"I did not look upon it as a tremendous responsibility".

Question 4. The greatest difficulty I find in my ministry is

1. Role conflict. (6)

"The outmoded concepts people have of my job".

"The image of the minister inherited from the Victorian era".

"The uncertain expectation of what the minister is in the midst of the congregation".

2. Shortage of time. (22)

In one sense this category could be included under 'role conflict'. The problem is not so much shortage of time but of deciding where one's priorities lie, that is, of deciding what to spend time on, in a word, of defining one's role.

"Finding time to prepare for preaching".

"Finding time for study and sermon preparation".

"Finding time for study and prayer".

"Deciding between demands of preparation and outside work".

"Deciding what to do properly".

"The proper apportioning of time".

"Finding time to spend with my wife and family".

3. Communication Problems. (9)

"Getting the message of the Gospel across to young people".

"Being understood".

"Convincing people that I care and God cares".

"Communicating the relevance of God's act in Christ for contemporary society".

4. Pastoral Problems. (5)

"Getting alongside church members at a spiritual level".

"Making pastoral visitation effective".

Unclassified. (31)

"Sermon preparation".

"Disciplining myself". (Three responses)

"Finding a service of worship which attracts the young and does not offend the old".

"Trying to do God's work my way".

"Visiting two congregations".

"Organising people".

It is important to realise that with the first four questions a response was classified as redundant if the candidate had answered a previous question in the same way. Redundant responses were excluded from all categories. The obverse of this policy means for example that although the category of role conflict occurs more than once in each case it is an entirely different sample of people who comprise the category. However, whereas the number of redundant responses in questions 2, 3 and 4 was small enough to be considered negligible, as expected the problem loomed a little larger in the final two questions. Thus special mention is made of the frequency of redundant responses.

Question 5. I think my ministry could be more effective if

1. There was more lay support. (14)

"we would recover the pastoral function of the elder".

"More people became involved in the life of the church".

"I had more committed men in my congregation".

"The congregation were more supportive".

"The notion of the 'Priesthood of all believers' has fallen on bad times".

2. I had more discipline. (6)

"I could discipline myself with respect to time".

"I were more organised".

"I approached it in a more orderly way and time-tabled my activities".

3. Deeper spiritual life. (9)

"I had a deeper relationship with God".

"I could pray more".

"I spent more time in Bible study and prayer".

"My faith was stronger".

4. Team Ministry. (5)

"I had an associate minister".

"I was a member of a team able to specialise a bit, rather than being a 'jack of all trades'".

5. More time. (8)

"There was more time for preparation".

"There were more hours in the day".

"There were fourteen days in each week".

6. Training. (5)

"If I had had more of a vocational training".

"If I had had more practical training".

Unclassified. (20)

"There was less administration and committee work".

"The pure economics of maintaining both the church and the minister did not intrude so much into my time and thought". (Two replies)

"I had the accepted role of a professional rather than the sham status of 'God's man'". (Two replies)

"I were more enthusiastic".

"The congregation were somewhat differently structured".

Obviously some of these unclassified responses could have been accommodated under categories established for the previous questions. However, this was not done for any of the questions since different dimensions of response would then have been confounded in an unpredicable way. All the responses to the different questions were kept entirely separate.

Redundant. (10)

All ten responses had previously been mentioned by the same candidate and were thus excluded from classification.

Question 6. My effectiveness as a minister is sometimes reduced because

1. Overwork. (17)

"I am overworked and exhausted by the range of work that needs to be done".

"There is enough work for two full-time ministers".

"Of the sheer size of parishes and the amount of work".

"Of the pressure of work".

"Demands on my time are too great".

"There is too much to do".

2. Role conflict. (8)

"People are too ready to place me in a role thereby creating a barrier".

"I'm not always sure what I'm supposed to be doing".

"Of the social expectations which have been built up by folk-lore, i.e. ministers are stereotyped".

"I am human, so many people have the idea that a minister should be either more, or less, than human".

3. Lack of experience. (8)

"I have still so much to learn".

"Inexperience".

4. Lack of self-discipline. (6)

"A tendency to be lazy".

"I am not very methodical".

"I am not well organised".

5. Tiredness. (5)

"I always seem to be tired".

"I am over-tired".

Unclassified. (23)

"I get too involved emotionally".

"Of dependence on voluntary help".

"Of inner tensions and rushing to be seen to work".

"Of my shyness and reluctance to be a public figure". (Two replies)

"Distances hinder regular visits".

"Lack of time". (Three replies)

"Lack of lay support". (Three replies)

Redundant. (9)

Table 9.5 Summary of frequencies.

| | <u>Q1</u> | <u>Q2</u> | <u>Q3</u> | <u>Q4</u> | <u>Q5</u> | <u>Q6</u> |
|------------------------|-----------|-----------|-----------|-----------|-----------|-----------|
| Pastoral work | 26 | | | | | |
| Close contact | 10 | | | | | |
| Preaching | 11 | | | | | |
| Teaching | 13 | | | | | |
| Committee work | | 7 | | | | |
| Secondary duties | | 5 | | | | |
| Role conflicts | | 9 | 7 | 6 | | 8 |
| Personal failure | | 13 | | | | |
| More help/lay support | | | 22 | | 14 | |
| Secretarial assistance | | | 6 | | | |
| Deeper spiritual life | | | 5 | | 9 | |
| Shortage of time | | | | 22 | 8 | |
| Communication problems | | | | 9 | | |
| Pastoral problems | | | | 5 | | |
| Self-discipline | | | | | 6 | 6 |
| Team ministry | | | | | 5 | |
| Training | | | | | 5 | |
| Overwork | | | | | | 17 |
| Lack of experience | | | | | | 8 |
| Tiredness | | | | | | 5 |
| Unclassified | 20 | 44 | 37 | 31 | 20 | 23 |
| Redundant | | | | | 10 | 9 |
| Missing replies | 4 | 6 | 7 | 11 | 7 | 8 |
| Total | 84 | 84 | 84 | 84 | 84 | 84 |

General Comments.

In all honesty the replies were not as conveniently similar as had been anticipated. This is clearly shown by the large number of unclassified responses for each question. Many of the answers were idiosyncratic pertaining solely to the situation in which the individual was working out his ministry. Of course the number of unclassified responses could have been considerably reduced if they had been categorised regardless of the question to which the response was an answer. This, however, would have made any kind of statistical analysis meaningless. Another possibility would have been to group together responses into classes of under five. To a certain extent this has already been done and to have categorised further would have yielded a large number of categories. The number five was arbitrarily fixed as the minimum number of responses appropriate for the formation and naming of a category.

On the positive side it is encouraging to note how transparently honest many of the respondents have been. Illustrations of this fact are the thirteen people who confessed to some kind of personal failure, the fourteen who confessed a lack of spirituality and the twelve who confessed a lack of self-discipline. Another encouraging outcome is the way in which many of the figures in table 9.5 support the theoretical analysis of earlier chapters. For example a total of thirty people expressed some kind of dissatisfaction or difficulty with the tensions inherent in the ministerial role. This is further borne out by the thirty people complaining of shortage of time and the seventeen complaining of overwork. Both these categories could conveniently be taken together for the underlying difficulty seems to be, which jobs are so important for the ministerial role that they ought to be done properly, and which jobs are one expected to do. Thus, the analysis of chapter one is vindicated by empirical results.

The problem of what others expect is highlighted by the thirty six respondents who felt that their ministry would be easier or more effective if more help was forthcoming. Tension is bound to result if the minister has been nurtured on the significance of the 'Priesthood of all believers' and the doctrine of the 'whole people of God' whilst the laity sit back and expect the minister to do everything.

The 'rediscovery of the laity' becomes an ideal which to attain rather than a statement about reality and this, of necessity, means redefining the ministerial role. The conditioning of centuries cannot be erased in a matter of moments nor can people's expectations be changed in the twinkling of an eye. Of course it could be argued that the cry of these thirty six people for more lay support is simply the unconscious projection of their own shortcomings. To admit to difficulties and distastes could be interpreted as a sign of weakness, a difficulty which is overcome if one lays the blame at the feet of others. This hypothesis, however, is unlikely, in view of the fact that forty seven people complain of overwork or lack of time. These replies indicate that the call for more help is entirely conscious and rational and not an unconscious projection at all.

A possible criticism of the survey so far is that the sample is too attenuated. Since only parish ministers were involved the research does not really give any clues as to why a man might possibly leave the ministry. More importantly, those who were most dissatisfied or felt themselves to be ineffective would presumably have withdrawn long before the survey took place, thereby leaving a group of highly satisfied individuals. This criticism, though, cannot be substantiated by the facts. Nearly all the sample expressed dissatisfactions or difficulties of one kind or another. Furthermore, one of Burch's conclusions was that the church cannot legitimately claim that only the malcontents or those who are incompetent are leaving the ministry and the church is well rid of them.⁽¹⁾ She found that high dissatisfaction or low satisfaction do not necessarily correlate with reasons for leaving. To say more at this point in time would necessitate writing another thesis specifically orientated to the characteristics of those who have withdrawn.

Statistical analysis of Difficulties and Distastes.

Although a good deal of useful information has already been gained at a descriptive level from the open-ended questions, the additional aim was to discover whether any statistical relationships exist between the categories of difficulty and distaste and other variables extracted

1. G. Burch, op.cit.

from the S.S. reports. However, before rushing into complicated computations two words of caution need to be said.

In the first place the procedure for categorising the responses was patently subjective. Although many of the responses fell easily and incontrovertibly into a particular category, there was obviously an element of doubt about some others. This subjective collation of the data needs to be borne in mind for no amount of statistical jargon or technique can overcome it. The second word of caution is somewhat longer for it concerns the actual criteria used.

The criteria comprised categories of difficulty and distaste. These categories were developed on the basis of replies which in turn were formed from each minister's own introspections. Although these criteria bear on the real nub of the matter under investigation they cannot be said to be totally reliable. In any experiment which utilises introspection or self-rating there is usually low reliability because of the individual's inconsistency in the description of his own attitudes and feelings. This is inevitable because attitudes and feelings are a product of forces which are not all at the conscious level. More importantly the attitudes and feelings are likely to change because of dynamic processes within the situation that the minister finds himself. The realisation that criteria change from time to time and from place to place was mentioned by Ghiselli and Haire in their study of taxi-cab drivers.⁽¹⁾ They found, for example, that one set of tests was able to predict the performance of cab drivers during the first three weeks of their performance but that another set of tests was necessary to predict their differential performance at a later period of their service. Earlier Ghiselli had pointed out that the dimensions along which performance should be judged change as a result of experience.⁽²⁾ The dynamic nature of criteria was also reported by Guion.⁽³⁾ He found that first-year sales and sales after five years of service were not equivalent criteria

1. E.E. Ghiselli and M. Haire, "The validation of selection tests in the light of the dynamic character of criteria", Personnel Psychology, 1960, 13, p.225ff.
2. E.E. Ghiselli, "Dimensional Problems of Criteria", Jnl. of App. Psych., 1956, 40, p.1ff.
3. R.M. Guion, "Criterion measurement and personnel judgements", Personnel Psychology, 1961, 14, p.141ff.

and that predictors of early success were different from those of later success. Thus, although theoretically one can think of all kinds of suitable criteria, in practice, the problem is not so easy. Over twenty years ago Davies remarked, "the disagreeable facts are that occupational adjustment takes place in real life situations and in real life situations you have to take the criteria which you can get. These criteria usually possess serious limitations but as soon as the situation is manipulated or controlled for the purpose of eliminating these limitations, it is apt to pass from the real life to the artificial and there is no guarantee that the findings will apply when normal conditions are resumed".⁽¹⁾

A similar point has been put more recently by Pym and Auld. "Objective criteria are rare in that they may be neither isolated nor measured, but equally importantly, ... in many jobs they barely exist or at least are not the most important direct determinants of success. On the contrary, success is usually determined in a most subjective way by the individual's supervisors, colleagues and others judging his effectiveness and acting accordingly... That the 'wrong' employee is promoted and the 'right' one is left to languish on the shop floor makes the former more successful than the latter whatever one may think of objectivity".⁽²⁾ The point is that if success is not directly determined by objective means there may be little point in trying to measure it in terms of objective criteria. The ministry is surely a supreme example of the non-applicability of objective criteria. This is not to say that objective criteria may be useless but simply that subjective criteria can be seen in a new light. They may be more valid or real in that they more accurately reflect the system of values and attitudes imposed by the job onto the individual. Thus, in the interests of practicality and relevance as opposed to ivory tower speculation, the criteria of difficulties and distastes was developed. If nothing else the method is useful because it takes into account the minister's own experiences and reflections. Whether the data is suitable for statistical treatment remains to be seen.

1. J.G.W. Davies, "What is occupational success?", Occ. Psych. 1950, 24, p.7ff.
2. D.L.A. Pym and H.D. Auld, "The self-rating as a measure of employee satisfactoriness", Occ. Psych., 1965, 39, p.103ff.

Each D and D category divides the sample N into two groups, the group, n, who made the particular statement and the group, n', who did not make that statement. Clearly n plus n' equals N. The idea was to compare the two groups on a number of S.S. variables to see whether significant differences emerge. In fact the particular S.S. variables used were age, education (ed), theological education (thed), IQ, Chair and Church. Strictly speaking, ed and thed are not S.S. variables since this information, the number of years spent in full-time education after the age of fifteen and the number of years spent in theological education, was collected from the questionnaires. It was felt that these two variables were likely to affect the D and D variables. With regard to the S.S. variables it was not felt to be analytically helpful to use all the available variables. The end product would have been a mountain of statistical information, much of it worthless. In the end three S.S. variables were selected, one from each type of exercise, the written, the committee exercises and the interviews. IQ was chosen in preference to GIT because of greater reliability. All the raw scores were available for the former but not for the latter. Chair and Church were chosen in a fairly arbitrary kind of way except to say that chair correlates fairly highly with mem and with grpdis and church correlates fairly highly with psych.⁽¹⁾ Thus, in one sense, the particular choice of variable was immaterial. In addition, age was used as an obvious variable which might affect the criteria under consideration.

In work of this kind where one is seeking to establish relationships between two sets of variables the statistic most frequently used is some kind of correlation coefficient. Since the D and D variables are all dichotomous a point-biserial r would have to be used. However since each 'n' is usually quite small spuriously high correlations would result. Guildford writes not only that "biserial r is less reliable than Pearson r" but also that "one should hesitate to compute r biserial for very one-sided divisions of cases unless the sample is extremely large".⁽²⁾

1. See table 6.29.
2. J.P. Guilford, Fundamental Statistics in Psychology and Education, McGraw-Hill, New York, 1956, (3rd ed.), p.300f.

A further possibility was the contingency coefficient C. However, C is dependent on χ^2 and, as noted in appendix III there are stringent conditions for the application of χ^2 , particularly with regard to each expected frequency. These assumptions could not be fulfilled. Furthermore the employment of χ^2 would have meant reducing the variables from a ratio or interval scale to a nominal level of measurement. This would have been to discard information. Taking these points into consideration it was decided that the most appropriate statistic was a t-test.

The t-test determines whether there is a significant difference between the means of two samples. For present purposes the statistic tests the null hypothesis that the two samples n and n' come from the same population. The assumptions and details of this test are given in appendix VI. Suffice it to say here that if 't' is significant then the two samples are not independent. That is the D and D variable and the S.S. variable under consideration are not independent of each other. A significant difference implies some kind of association between the two sets of variables.

Results

All the assumptions for the t-test are given in appendix VI, these having been fulfilled the following tables were obtained. No D and D variable was used if the frequency was below nine. This was felt to be the least practical value if the results were to have any validity at all. The F. value is also given in each table because if this is significant an adjusted value of T has to be computed. In fact the SPSS programme did this automatically. It will be noticed that the size of n plus n' sometimes differs. The reason is that the SPSS procedure for the t-test only computes those values which are present for both variables. Sometimes a value is missing from the S.S. variable and thus the corresponding D and D variable was omitted from the computation. All the tables are given first, the discussion follows.

Table 9.6 Prediction of Pastoral Work as a Source of Satisfaction.

| | <u>n</u> | <u>n'</u> | <u>F-value</u> | <u>sig.</u> | <u>t-value</u> | <u>sig.</u> |
|--------|----------|-----------|----------------|-------------|----------------|-------------|
| Age | 71 | 26 | 1.75 | - | 2.43 | ** |
| Ed. | 71 | 26 | 1.27 | - | 1.01 | - |
| Thed. | 71 | 26 | 1.00 | - | 1.70 | - |
| IQ | 62 | 24 | 1.30 | - | 0.56 | - |
| Chair | 64 | 23 | 1.51 | - | 0.51 | - |
| Church | 64 | 23 | 1.32 | - | 1.33 | - |

Note:

- denotes the value is not significant
- * denotes significance at the 0.05 level
- ** denotes significance at the 0.01 level
- *** denotes significance at the 0.001 level

Table 9.7 Prediction of close contact as a source of satisfaction.

| | <u>n</u> | <u>n'</u> | <u>F-value</u> | <u>sig.</u> | <u>t-value</u> | <u>sig.</u> |
|--------|----------|-----------|----------------|-------------|----------------|-------------|
| Age | 87 | 10 | 2.00 | - | 0.30 | - |
| Ed. | 87 | 10 | 1.80 | - | 0.16 | - |
| Thed. | 87 | 10 | 1.02 | - | 2.30 | * |
| IQ | 78 | 8 | 1.62 | - | 0.02 | - |
| Chair | 80 | 7 | 1.47 | - | 2.40 | ** |
| Church | 80 | 7 | 1.01 | - | 0.26 | - |

Table 9.8 Prediction of preaching as a source of satisfaction.

| | <u>n</u> | <u>n'</u> | <u>F-value</u> | <u>sig.</u> | <u>t-value</u> | <u>sig.</u> |
|--------|----------|-----------|----------------|-------------|----------------|-------------|
| Age | 86 | 11 | 1.26 | - | 0.39 | - |
| Ed. | 86 | 11 | 1.39 | - | 0.09 | - |
| Thed. | 86 | 11 | 14.30 | *** | 2.65 | ** |
| IQ | 76 | 10 | 1.21 | - | 0.22 | - |
| Chair | 77 | 10 | 1.61 | - | 2.70 | ** |
| Church | 77 | 10 | 1.28 | - | 1.08 | - |

Table 9.9 Prediction of teaching as a source of satisfaction.

| | <u>n</u> | <u>n'</u> | <u>F-value</u> | <u>sig.</u> | <u>t-value</u> | <u>sig.</u> |
|--------|----------|-----------|----------------|-------------|----------------|-------------|
| Age | 84 | 13 | 1.30 | - | 0.61 | - |
| Ed. | 84 | 13 | 1.19 | - | 1.33 | - |
| Thed. | 84 | 13 | 2.45 | - | 0.13 | - |
| IQ | 74 | 12 | 1.51 | - | 0.57 | - |
| Chair | 75 | 12 | 1.01 | - | 0.49 | - |
| Church | 75 | 12 | 1.15 | - | 1.59 | - |

Table 9.10 Prediction of role conflict as a source of dissatisfaction.

| | <u>n</u> | <u>n'</u> | <u>F-value</u> | <u>sig.</u> | <u>t-value</u> | <u>sig.</u> |
|--------|----------|-----------|----------------|-------------|----------------|-------------|
| Age | 88 | 9 | 1.21 | - | 0.73 | - |
| Ed. | 88 | 9 | 1.45 | - | 1.78 | - |
| Thed. | 88 | 9 | 1.78 | - | 0.13 | - |
| IQ | 79 | 7 | 1.17 | - | 0.09 | - |
| Chair | 80 | 7 | 1.58 | - | 1.60 | - |
| Church | 80 | 7 | 1.54 | - | 0.20 | - |

Table 9.11 Prediction of personal failure as a source of dissatisfaction.

| | <u>n</u> | <u>n'</u> | <u>F-value</u> | <u>sig.</u> | <u>t-value</u> | <u>sig.</u> |
|--------|----------|-----------|----------------|-------------|----------------|-------------|
| Age | 84 | 13 | 1.58 | - | 1.24 | - |
| Ed. | 84 | 13 | 2.42 | - | 0.73 | - |
| Thed. | 84 | 13 | 4.27 | ** | 0.66 | - |
| IQ | 74 | 12 | 1.26 | - | 1.19 | - |
| Church | 75 | 12 | 1.54 | - | 0.14 | - |
| Chair | 75 | 12 | 1.17 | - | 0.29 | - |

Table 9.12 Prediction that more help will make the ministry easier

| | <u>n</u> | <u>n'</u> | <u>F-value</u> | <u>sig.</u> | <u>t-value</u> | <u>sig.</u> |
|--------|----------|-----------|----------------|-------------|----------------|-------------|
| Age | 75 | 22 | 1.61 | - | 1.56 | - |
| Ed. | 75 | 22 | 2.14 | * | 0.86 | - |
| Thed. | 75 | 22 | 1.01 | - | 1.10 | - |
| IQ | 66 | 20 | 1.35 | - | 1.48 | - |
| Church | 68 | 19 | 1.03 | - | 0.11 | - |
| Chair | 68 | 19 | 1.00 | - | 0.07 | - |

Table 9.13 Prediction of lack of time as a source of difficulty.

| | <u>n</u> | <u>n'</u> | <u>F-value</u> | <u>sig.</u> | <u>t-value</u> | <u>sig.</u> |
|--------|----------|-----------|----------------|-------------|----------------|-------------|
| Age | 75 | 22 | 1.22 | - | 0.36 | - |
| Ed. | 75 | 22 | 1.17 | - | 0.28 | - |
| Thed. | 75 | 22 | 1.19 | - | 1.14 | - |
| IQ | 65 | 21 | 1.28 | - | 0.34 | - |
| Church | 68 | 19 | 1.45 | - | 0.80 | - |
| Chair | 68 | 19 | 1.57 | - | 0.53 | - |

Table 9.14 Prediction of communication as a source of difficulty.

| | <u>n</u> | <u>n'</u> | <u>F-value</u> | <u>sig.</u> | <u>t-value</u> | <u>sig.</u> |
|--------|----------|-----------|----------------|-------------|----------------|-------------|
| Age | 88 | 9 | 1.37 | - | 0.26 | - |
| Ed. | 88 | 9 | 3.03 | - | 0.67 | - |
| Thed. | 88 | 9 | 2.51 | - | 0.19 | - |
| IQ | 77 | 9 | 1.32 | - | 0.89 | - |
| Church | 78 | 9 | 1.67 | - | 1.12 | - |
| Chair | 78 | 9 | 1.75 | - | 0.83 | - |

Table 9.15 Prediction of lay support as a source of greater effectiveness.

| | <u>n</u> | <u>n'</u> | <u>F-value</u> | <u>sig.</u> | <u>t-value</u> | <u>sig.</u> |
|--------|----------|-----------|----------------|-------------|----------------|-------------|
| Age | 83 | 14 | 1.13 | - | 0.39 | - |
| Ed. | 83 | 14 | 2.02 | - | 2.43 | * |
| Thed. | 83 | 14 | 1.01 | - | 1.23 | * |
| IQ | 76 | 10 | 2.94 | - | 1.73 | - |
| Church | 77 | 10 | 1.95 | - | 1.73 | - |
| Chair | 77 | 10 | 1.54 | - | 0.09 | - |

Table 9.16 Prediction of a deeper spiritual life as a source of greater effectiveness.

| | <u>n</u> | <u>n'</u> | <u>F-value</u> | <u>sig.</u> | <u>t-value</u> | <u>sig.</u> |
|--------|----------|-----------|----------------|-------------|----------------|-------------|
| Age | 88 | 9 | 1.61 | - | 0.33 | - |
| Ed. | 88 | 9 | 1.40 | - | 0.79 | - |
| Thed. | 88 | 9 | 2.03 | - | 0.45 | - |
| IQ | 77 | 9 | 1.54 | - | 0.55 | - |
| Church | 79 | 8 | 1.45 | - | 0.72 | - |
| Chair | 79 | 8 | 1.02 | - | 0.96 | - |

Table 9.17 Prediction of overwork as a source of reduced effectiveness.

| | <u>n</u> | <u>n'</u> | <u>F-value</u> | <u>sig.</u> | <u>t-value</u> | <u>sig.</u> |
|--------|----------|-----------|----------------|-------------|----------------|-------------|
| Age | 80 | 17 | 1.65 | - | 1.12 | - |
| Ed. | 80 | 17 | 2.49 | * | 0.02 | - |
| Thed. | 80 | 17 | 1.39 | - | 0.85 | - |
| IQ | 71 | 15 | 2.73 | * | 0.20 | - |
| Church | 73 | 14 | 2.24 | - | 0.21 | - |
| Chair | 73 | 14 | 1.22 | - | 1.96 | * |

Discussion.

Although the significant results are clearly visible there is no simple way of determining the direction of the associations. The t-test enables one to reject or accept the null hypothesis and where a significant result is obtained the null hypothesis is rejected. Thus for example, it is now possible to say that there is a difference in the age of those who derive satisfaction from the pastoral functions of the ministry and those who did not respond in this category. However, it is impossible to say more as a result of the t-test. In fact, all the significant results are really springboards for further research.

The implication from tables 9.6, 9.7, 9.8 and 9.9 is that predictors for some kind of satisfaction in the ministry are age, thed (twice) and chair (twice). Thus it is the group discussion as opposed to written exercises or interviews which appear to be most predictive for the criteria of satisfaction. In none of these four tables was the null hypothesis for IQ or church rejected. It is interesting that thed. and not ed. is predictive of satisfaction in preaching and close contact. The important differentiation appears to be vocational training as opposed to general education.

The next two tables, 9.10 and 9.11, indicate that in all cases the null hypothesis is accepted. There seems to be no difference, at least on the main variables employed, between those people who were dissatisfied with their role and those who made no mention of the conflict, nor between those who experienced dissatisfaction through personal failure and those who did not. A possible hypothesis might have been that those who have a shorter theological education experience dissatisfaction with their spiritual life.

Tables 9.12, 9.13 and 9.14 reveal no significant differences in the categories of easiness or difficulty. Both questions are, of course, two sides of the same coin. A possible hypothesis might have been that a younger man rather than admit his shortcomings would project them onto others and express a desire for more help. Then again one might have expected a relationship between ed. or thed. and the difficulty in communication. Another possibility was an association between age and difficulty through lack of time. In the event, though, all these speculations proved to be without statistical support.

The final three tables concerned with effectiveness produced two significant results. However, the precise reasons for rejecting the null hypothesis in these cases is difficult to untangle. The associations between ed. and thed. and the need for lay support are not obvious. Nor is that between chair and the feeling that overwork reduces effectiveness. On the other hand one might have expected some kind of relationship between age and effectiveness, or thed. and deeper spiritual life of church and deeper spiritual life but in all cases H_0 was accepted.

Although the number of significant results is small this is no cause for dismay. As mentioned in the discussion the results that were not statistically significant have allowed the rejection of a number of experimental hypotheses which one might justifiably have upheld on the grounds of speculation alone. Further, the small number of subjects has made significance that little bit more difficult to achieve. Of course lower levels of probability could have been used, for example 0.1 but this would have meant that since seventy two tests in all were computed approximately seven of the results would have occurred by chance alone. As it is, with higher levels of probability more confidence can be placed in the results. Naturally one is open to the charge of committing Type II rather than Type I errors but with such small samples the former is preferable.

For the sake of completeness the Pearson correlations for the main variables were all computed and are displayed in table 9.18.

Table 9.18 Pearson correlations for the main variables.

| | <u>ed.</u> | <u>thed.</u> | <u>IQ</u> | <u>chair</u> | <u>church</u> |
|-------|------------------|------------------|------------------|------------------|------------------|
| age | -0.58 (0.001) | -0.32 (0.001) | -0.38 (0.001) | -0.11 (0.150) | -0.12 (0.131) |
| ed. | | 0.14 (0.060) | 0.31 (0.002) | 0.09 (0.211) | 0.15 (0.082) |
| thed. | | | 0.01 (0.474) | 0.01 (0.480) | 0.00 (0.499) |
| IQ | | | | 0.09 (0.198) | 0.13 (0.125) |
| chair | | | | | 0.44 (0.001) |

It can readily be seen that with the exception of chair and church all the coefficients are very low. Thus, each variable can be thought of as exerting a differential effect on the criteria. The figures in brackets refer to the level of significance of each coefficient. Not surprisingly there is a large measure of agreement between the two sets of figures where they are available.

The over-riding conclusion thus far is that the largest proportion of significant results occur within the categories of satisfaction. Clearly there is some consensus of opinion and a clustering of characteristics but for the questions dealing with difficulties, distastes and effectiveness there is not the same degree of concordance. There is a wide range of dissatisfactions and distastes. The implication is that difficulties and distastes in the ministry are idiosyncratic and thus nigh impossible to predict. This conclusion comes as no surprise for in the descriptive analysis the larger number of unclassified responses was in the categories other than those pertaining to satisfaction. Consequently one has to admit that the difficulties men experience and the dissatisfactions they experience and their degrees of effectiveness are purely personal. This being so the reasons for a man leaving the ministry are extremely difficult to foretell. If, however, satisfaction is taken as a criterion and, furthermore, a criterion which is likely to be correlated with satisfactoriness then there seem to be more possibilities for prediction. Other indications of satisfaction or dissatisfaction were gleaned from an examination of the replies to three more questions on the questionnaire.

If you could go back to the age of eighteen would you candidate for the ministry?

The responses were, yes - sixty, no - twenty seven, don't know - five. The high number replying in the negative suggests that there is high dissatisfaction within the ranks of the candidates recently entered upon the parish ministry. However, on closer examination it was found that at least 20/27 had qualified their reply by saying that eighteen was too young for anyone to go into the ministry. That is, rather than saying no to the question as such they were saying no to the age of eighteen. Thus, taking this qualification into account one must conclude that the great majority of ministers are sufficiently satisfied with their present work and status to want to go through the selection procedure again assuming the clock could be put back.

What are your hopes for the foreseeable future?

Forty four said they wanted to stay in their present position and sixteen opted to transfer to another charge. This latter figure is not surprising because most of the sixteen had recently completed their probationary studies and were waiting to be called to a charge. The surprising figures were that only two respondents wanted to fulfil their ministry in some way other than the parish ministry. Does this mean that people who intend to go into some kind of specialised ministry are not coming forward for selection because they fear they will 'end up in a parish anyway' or does it mean that people with any kind of specialised talents are not being selected by the Schools? Nobody had immediate intentions of leaving the ministry and only one had no intentions of becoming ordained. He preferred to remain as a licentiate. There were seven people who replied in the 'other possibilities' category. One person was hoping to serve in the Mission field, two were hoping to undertake further studies, one was hoping for a teaching post in Higher education, one was remaining open to 'the leading of the Holy Spirit' and two were prepared to 'wait and see'.

Assuming you have a son/daughter would you recommend him/her to enter the full-time parish ministry?

Again this question was seen as another way of interpreting each person's satisfaction with the ministry. Forty four replied in the affirmative but thirty five replied in the negative and sixteen with a 'don't know'. However, these figures hide some of the difficulties people had in responding in a clear-cut yes or no fashion. Thus eighteen who replied with a yes needed to qualify their answer. A sample of the replies is given below:-
"Only if they were quite sure that they would find it meaningful and appropriate to do so".

"But I would not try to pressurise them".

"Assuming that a part of his/her responsibility as a Christian was a call to the ministry".

"If they were called to do so".

Of the thirty five who answered in the negative all respondents qualified their reply:-

"It must be a person's own decision".

"I hope that there will be far reaching changes in the ministry resulting from a predictable manpower shortage".

"Each person must have some kind of call to be a genuine parish minister. It is really Christ who chooses".

"It must be Christ that draws him, not my 'recommendation'".

"This is not a job one enters because another thinks it is 'commendable'".

"It is up to God to call out servants for His work".

"The call to the ministry is, I believe, not instituted by men".

"Not unless they had a definite commitment to Christ and a call from God".

"The inner tensions are too great".

"Not without gaining experience in another (secular) field first".

Clearly some of these statements are similar to the first set of qualifications. The only difference is that the earlier four were prefaced by the word 'yes' whereas the latter group were prefaced by the word 'no'. The reason for this lack of

differentiation seems to be a deficiency within the question itself. Respondents were unhappy with the uses of the word 'recommend'. They were prepared to 'encourage' perhaps or possibly 'suggest' but not to take such a positive step as to actually recommend the ministry. Thus the answer to the question is equivocal. This is borne out by the sixteen 'don't knows'. These people were either saying the question was too general or hypothetical or, in fact, verbalising more explicitly many of the replies in the yes and no category. The reply tended to be "yes and no - it depends". Of course a very small minority answered in this way because they could still not reconcile the fact of women in the ministry but in the majority of cases the replies were genuinely equivocal.

What can be said with some certainty is that only one or two replies revealed hidden difficulties or dissatisfactions with the ministry. All other things being equal the majority were happy for their son/daughter to enter the ministry. The main reason for not recommending an offspring was because of a feeling that the 'call' must not be of human origin. In passing one wonders where this leaves Niebuhr's 'ecclesiastical call'. Undoubtedly each candidate may have responded differently if the question had not involved his own children but one cannot help wondering that too much emphasis is placed on the 'secret call' and not enough on the positive encouragement, if not to say recommendation, by the church in general or individuals in particular. This, however, is incidental to the main thread of the chapter.

Job Description.

The lack of a general consensus of opinion on many aspects of distaste and difficulty makes it a hazardous task to write a definitive job description from the foregoing analysis. It is obvious, though, that the functions of a pastor must come high on the list of tasks to be carried out. Thirty six people derived satisfaction from either helping and visiting people or from close personal contact. In addition five people mentioned the difficulty they had with pastoral problems. This is far and

away the highest frequency of response and is completely in accordance with the high emphasis placed on the role of pastor by both assessors and candidates in the previous chapter. It also accords with the high premium placed on the characteristic, concern for others. Strangely enough not quite the same emphasis is placed on preaching. Teaching, that is, helping people to develop in Christian maturity comes in second place but again there is not a large response. A further nine people, however, express difficulty in communication and hence, presumably they also feel that either preaching or teaching is very much part of the ministerial role. Thus, despite a slightly different emphasis the roles of pastor, preacher and teacher are equivalent to the roles mentioned in the previous chapter. On the other hand the role of priest receives no mention whatsoever. Does this mean that candidates neither derive satisfaction nor experience any difficulties in leading the congregation in worship and officiating in the rites of the church?

It is noteworthy that the second most prominent characteristic in the criterion model for effective ministers defined in the previous chapter was that of spirituality. In the present analysis five people reckon their work would be made easier if they had a deeper spiritual life and nine reckoned it would be more effective. Clearly these fourteen people also felt spirituality was a desirable quality for effective ministry. Similarly self-discipline received confirmation as a desirable trait. Fourteen replies specifically mentioned this in connection with the last two questions on effectiveness. Self-discipline also occurs in the criterion model, although fairly well down the list.

With regard to the other roles it is apparent that they receive very little support. The roles of organiser, administrator, leader/example, enabler, servant are hardly mentioned at all in any kind of D and D. The nearest one comes is with the seven replies who found dissatisfaction with committee work thereby implying that this was not part of the ministerial task. However the main finding is undoubtedly the difficulty people have in conceptualising their role. Thirty experienced role conflicts of one kind or another,

five found dissatisfaction with secondary duties, thirty were worried about the shortage of time, seventeen complained of overwork and five of tiredness. All these factors taken together lead one to conclude that perhaps ministers are not sure what they should be doing and where to put the main thrust of their activity. The result is that they are doing too much. Hence there comes the cry for more help; lay, secretarial and from other ministers.

In spite of this conclusion it is also obvious that the vast majority of the sample derive satisfaction from their work. In one sense this is not surprising because all the sample had only recently arrived in a parish and it would have been remarkable if satisfaction had not been found for the first few years. This apart, it certainly seems as though satisfaction should be taken into account in any study of success or effectiveness in an occupation. Not only satisfactoriness but also satisfaction are both aspects of success. Indeed fertile ground for future research would seem to be the delineation of those conditions which maximise job satisfaction in the ministry. The point being that it is not so much a man's fitness for the work as that of 'fitting' him into the appropriate sector of ministry. Placement is just as important as initial selection. However, this field of enquiry must be left to others, for the moment the implications of the present thesis need to be made and conclusions drawn.

CHAPTER 10

CONCLUSIONS

This thesis began with an attempt to unravel some of the psychological, sociological, theological and Biblical concepts which have helped to forge the role of the minister as it now is. In particular it was seen how new insights into the New Testament are beginning to suggest that the only valid form of ministry is one that has no overtones of dignity, officialdom and power but one which totally incorporates the idea of service. The implications of this were drawn out as were the repercussions this understanding has on any theory of ordination and the role of the lay person. The new understanding coupled with various social pressures clearly affects the role of the ministry and it was seen how this role is complex and confused.

All of this discussion was seen to have a bearing on the selection of ministers. Usually the first step taken before the introduction of any selection system is to decide which job or task one is selecting for. The difficulties in trying to compose a job description for the ministry were recognised from the start but nevertheless it was still felt a profitable exercise to carry out. Other possibilities were discussed but it was finally decided that the assessors of the Church of Scotland should be asked four open-ended questions related to the role and effectiveness of the parish minister, although, of course, it was recognised that one of the dangers of asking those closely involved in the work would be simply to reinforce existing patterns. The replies to the first question immediately vindicated the discussion on role in the first few chapters for the assessors found it well nigh impossible to conceptualise the ministry in terms of primary role or function. In fact, some made explicit reference to the difficulty of the task. However, an analysis of the results revealed that the 'preacher' role is pre-eminent. 19/26 replies referred to this. In descending order other roles mentioned were pastor, priest, leader/example, teacher, enabler and servant. The replies given by a sample of candidates fell into the following order: preacher, pastor, enabler,

leader/example, teacher, priest, servant, organiser. High significance can be attached to the fact that both assessors and candidates highlight the role of preacher and pastor. The actual figures show that these two roles are stressed far more than any other. They also show that roles such as organiser and administrator are hardly mentioned, if at all, in spite of the fact that a minister probably spends a large proportion of his time carrying out these functions.

The most important question, however, was concerned with the effectiveness of the parish minister. In one sense this question has already been approached for, within the many roles that a minister has to play, there are a variety of gifts that have to be exhibited and therefore degrees of effectiveness. One has to admit that a clergyman can be a good preacher, or a good pastor, or a good teacher, or a good organiser, and it really depends on the individual whether he excels in one or other of these various possibilities. This being understood it was felt desirable to ask assessors and candidates which characteristics they felt to be present in the good effective parish minister. That is, the intention was to discover if there were any characteristics common to all effective ministers regardless of the primary role they carry out.

168 characteristics were listed but, by using a simple sorting technique and the help of three psychologists, 112 of these were grouped into eighteen different categories. Both assessors and candidates agreed on the priorities. Concern for others, spirituality, ability to communicate and secular awareness were at the top of each list whereas unselfish, self-awareness and enabler were at the bottom. Bearing in mind the small frequencies involved there was also a large measure of agreement in the order of the remaining ten categories. These labels mean very little as they stand and so a criterion model was developed which sought to clarify the situation.

It is significant that there is a large measure of agreement between selectors and selected. One wonders whether the status quo, rightly or wrongly, is being perpetuated. Of more interest

though is the fact that the criteria developed in this way correspond closely to the roles listed earlier. Thus, concern for others and the role of pastor, the ability to communicate and the role of preacher, spirituality and the role of priest correspond well with each other. Ideally, out of the criterion model, one should develop a rating scale consisting of questions based on the criterion descriptions. The number of questions assigned for each category would depend on the relative importance attached to that category. That is, the number of different responses which had gone into the composing of the criterion. Thus a way of assessing the effectiveness of a minister could be attained. However, the problem in selection is to ascertain potential effectiveness. Could the criteria already developed be utilised? In one respect the answer is affirmative in that, presumably, even in the early stages of selection one can assess such characteristics as concern for others, ability to communicate and so on. On the other hand, it was felt that if possible another way should be found of describing the required criteria.

The Problem of Predictors and Criteria

The problem of predictors and criteria was discussed with regard to other professions, in particular the prediction of academic performance and the criteria for assessing teacher effectiveness. The difficulties of predicting and assessing minister effectiveness were examined. Effectiveness can certainly not be equated with success. Nor can even mental health or perseverance or high academic ability in the ministry be taken as criteria without further question. In any gathering of ministers one is struck by the way in which very opposite men apparently do equally effective work. One has also to realise that effectiveness is related to the environment. Although this study was confined to the parish ministry, it is obvious that all parishes are different and a minister might therefore be highly effective in one parish but achieve nothing like the same degree of effectiveness in another parish. In one sense, effectiveness is not a quality possessed by an individual rather is it something related to a local situation. Perhaps in the end one should focus not on the minister but on the religious development of his people; that is, determine his effect on them.

With these considerations in mind it was decided to approach candidates who had passed through the selection system and were in a parish situation. A questionnaire was sent, the core of which was six open-ended questions related to the concept of satisfaction and areas of difficulty. The idea was to discover areas where men and job do not fit. By far the greatest number of ministers obtained satisfaction from pastoral work of some description. Satisfaction was also obtained from preaching and teaching. Sources of dissatisfaction were harder to pin-point. The majority of responses were solely pertinent to the situation from which the respondent was replying. A few responses, however, were classified under the headings of personal failure, doubts and committee work.

A number of respondents felt that their work would be made easier if they had more help and lay support whilst the converse of this question, related to the greatest difficulty, revealed a number of ministers complaining of shortage of time and communication problems. Again, a large number of replies could not be classified. The final two questions were actually concerned with effectiveness and they revealed again a desire for more help and lay support, again a shortage of time, the lack of deep spiritual life and overwork.

The outcome of this part of the questionnaire was not as conclusive as anticipated. Many responses were unique in that they could not helpfully be combined with others. However two things were possible to establish. Firstly a tentative approach was made towards a job description. Clearly, since the respondents derive great satisfaction from helping people and coming into close contact with them, then they felt that the role of pastor is high on the list of tasks that a minister must carry out. This confirms earlier conclusions. Although not quite the same emphasis is placed on preaching and teaching, a number did mention problems with communication, thereby implying that preaching and teaching were felt to be part of their function. Effectiveness was clearly related to a deeper spiritual life. This also ties in with the category of spirituality in the criterion model. Other minor

conclusions have been mentioned in the text but the major conclusion not surprisingly, is concerned with role. From a number of different angles, embedded in the answers to the six questions, difficulty was found in conceptualising the role of the minister at all. Role conflicts, over work, lack of time, secondary duties and so on, all point to the difficulty the minister has in deciding where his priorities lie. In other words, which functions should he concentrate on in order to gain maximum effectiveness and which functions can safely be discarded. The problems highlighted in chapter one have been empirically verified with this questionnaire.

Statistical Analysis

Thus far the conclusions are somewhat disappointing although not surprising. Nevertheless it was possible not only to use the results to work towards a job description but also to carry out a statistical analysis. The aim was to discover any relationships which exist between the categories of difficulty and distaste and variables operating at the Selection Schools. That is, it was hoped that Selection School variables could be used as predictors of the categories of difficulty and distaste. The results show that there is a significant relation between age and pastoral work, between number of years spent in theological education (Thed.) and close contact as a source of satisfaction, between the mark gained as chairman of a committee exercise (chair) and 'close contact', between 'thed. and preaching, between 'chair' and preaching, between number of years spent in full-time education and lay support as a source of greater effectiveness, between 'Thed.' and lay support and finally between 'chair' and prediction of overwork as a source of reduced effectiveness. These particular Selection School variables were chosen because they did not correlate highly with each other. Although statistical significance was not achieved in many cases, nevertheless this finding alone is significant. A non-significant result is just as important as a significant one in that hypotheses have been rejected as the discussion in the main text indicates.

In sum, it appears that the group exercises as opposed to the written exercises or interviews are most productive for the criteria of satisfaction. None of the variables were able to predict dissatisfaction. Possibly this was because of the large number of

unclassified responses. In the same way categories of easiness or difficulty could not be predicted by the variables utilised. Finally with regard to effectiveness the relationships which were discovered are not obvious and more work would need to be done before the nature of the association could be determined with more precision.

Additional questions gave further clues on the satisfaction-dissatisfaction dimension. Assuming the clock could be put back the great majority of candidates were prepared to answer the same vocational decision again in the affirmative with the qualification, perhaps, that the age of eighteen was too young. Furthermore, no one had immediate plans to leave the ministry. The notion of other specialised areas of work seemed, in the main, not to be a viable option. This may mean that people with specialised gifts are not being selected in the first place, or that the respondents were satisfied with their present position simply because, at the time of answering, most of them had not been in the situation for very long. The first flush and relief of finishing training had perhaps not worn off. The final pointer in the direction of satisfaction could be interpreted differently. Here, the question was concerned with children following father's footsteps into the ministry. The kind of response revealed the difficulty people had in answering the question. Confounding the issue was the difficulty of giving due importance to the 'call'. However, in the main, the overriding conclusion must be that if satisfaction as opposed to satisfactoriness is taken as criteria for effective ministry, then the candidates who have come through Selection School are effective.

Motivation and the Call

With regard to the question of motivation or call a section of the questionnaire was devoted to this very area. The five main reasons for entering the ministry are evangelical - I wanted to witness to others about the eternal life Christ offers, altruism - I wanted to serve the needs of other people, the 'call' - I received a 'call' more compelling than any personal rational assessment, reform - I wanted to make the world a better place to live in, and interest - I was interested in the things that ministers do. The first three of these are the most important in terms of

percentage of response. This finding correlates well with the work of other researchers in the field, although certain motivations which apparently figure high in the American ecclesiastical scene were hardly mentioned by this Scottish sample.

A further finding was that the type of motivation experienced relates to the minister's present theological position. Although the crudity of measurement of the theological position was acknowledged, significant relationships were found between the three motivations 'call', 'reform', 'evangelical' and theological position. However, the relationships were not as might have been expected. For example, a conservative theological view-point cannot necessarily be associated with a specific kind of call.

A final finding was that no significant result at all was obtained between type of motivation and whether the decision to enter the ministry was sudden or gradual. However, it must be remembered that these issues in the questionnaire were only tangentially related to the main trend of the discourse. Time did not allow the refinement of techniques and the testing of more specific hypothesis. The task of clearing the ground for future work, however, has been accomplished.

Selection Schools

The main thread of the work concerns the specific process of selection. In passing it should be noted that the vast majority of candidates were in agreement with the new procedure. Only ten people replied in the negative. There were two kinds of qualifications. Firstly the feeling that there is a bias against a particular kind of theological view-point. In the light of the normal distribution of 'theological position' revealed in the questionnaire replies, one feels that this criticism is groundless although perhaps more should be done to allay fears and to reassure candidates that theological position is never the sole reason for non-acceptance. A more serious criticism was that candidates felt the spiritual side of a man's character was not tested. This is something that could well be corrected whether it is true or not. The value of interviews in the field of assessing motivation and social relationships was discussed at length and possibly these fields should be seen to be

more adequately covered. If candidates see the relevance of tests more favourable results accrue.

Statistical Analysis of Selection School Data

With regard to the statistical analysis of the Selection School data a number of things emerged. Firstly, no discernible trend was found in favour of either raising or lowering standards. The measure employed was the percentage acceptance rate for each Selection School. Secondly, and connected with the first finding, selectors were found to be consistent in their judgements. This conclusion was reached by analysing the two sets of marks of second applicants. Although the sample was too small for the employment of tests of significance, nevertheless, it was felt the conclusion could be upheld. Corroboratory evidence was acquired when the rate of attrition was examined. Although the dangers of using this measure as a criterion should not be overlooked, it was discovered that withdrawal from the ministry did not relate to the Selection School marks. One might have expected that a borderline candidate would be more likely to withdraw at a later stage. This was not found to be the case. Thus the third conclusion is that low marks do not necessarily imply a higher probability of withdrawal. Fourthly, in comparing the marks of those who have withdrawn with the total sample of candidates, it was found that the candidates are marginally more likely to withdraw in the 20 - 24 age range. The length of time a candidate had been a communicant member of the church had no effect on whether he would withdraw or not. Likewise neither marital status nor sex were found to make a significant difference.

The Question of Bias

On examining the question of bias, it was found that slight bias existed towards accepting men and not accepting women. This, however, might be explained by the fact that because of a lack of a definite tradition and the lack of a clear idea of a woman as a minister genuinely unsuitable women may be applying. On the other hand, only one or two assessors may be exercising a degree of discrimination but it was impossible to trace through the records the selection patterns of individual assessors.

All Selection School variables were individually examined for sex differences and significance was found in the case of the 'chair' and 'church' variables. That is, fewer women than expected obtained low scores in the exercise as committee chairman. The implication is that either women seem to create a better initial impression or they actually perform well in these situations. A trend in the opposite direction existed in the interviews with the 'church' people. Thus if bias is understood to refer to patterns of over and under representation under the statistical assumption of independence, the sex bias does exist. In the 'chair' variable, the bias is in favour of the fairer sex but is reversed when it comes to the 'church' variable and the final decision.

Two more variables, namely IQ and age, were also examined for evidence of bias. There is clearly a significant relationship between IQ and the final decision of the Selection School. In one sense this is not surprising. Taken at face value, it is unlikely that an individual achieving a low IQ score would make much progress in higher education. On the other hand, on the basis of IQ alone, one feels that more than expected are not accepted in the three lower IQ categories and, conversely, more than expected are accepted in the three higher categories. It would however be difficult to decide whether assessors are allowing IQ to have a discriminating effect or whether there are, in reality, other factors, which weigh either in the individual's favour or disfavour, which are concomitants of a low or high intelligence. With regard to age, there is a bias to accept more candidates than expected in the 20 - 24 age range and a similar bias, although less discernible, in the 25 - 29 age range. On the other hand, very young candidates and older candidates appear to be at a small disadvantage. The same result was obtained controlling for sex. Final Selection School decision is not independent of age.

All variables were found to approximate well to the normal distribution curve except for GIT and not surprisingly age. Reasons for the GIT divergence from normality are best explained by the fact that this test tends to vary in difficulty from Selection School to Selection School in order to incorporate topical items.

It was impossible to analyse this finding further because raw scores were not available. The normality of other variables suggests again that standards are being maintained. Cause for concern would have arisen if there had been a concentration of marks on any one variable.

Correlation Coefficients

Correlation procedures were employed for all the Selection School variables. Women were excluded from this part of the analysis because of confounding effects. Chair and Mem correlate highly with each other (0.71). Church and Psych to a lesser degree (0.64) although both the latter correlate highly with the final mark (0.81 and 0.76 respectively). A good interview mark seems to count for a great deal. The lower correlation of IQ and final mark (0.40) suggests that although a statistical bias was detected in the IQ marks, not as much weight is attached to IQ scores as had been thought. The inter-correlations of IQ, GIT and DT are very small suggesting different characteristics are being measured. On the other hand, Mem and chair have a coefficient of 0.71. Grpdis correlates more highly with mem (0.63) than with chair (0.45). The Church and Psych interviews have a coefficient of 0.64 suggesting perhaps that similar ground is being covered although this may not be the case. Finally age, when correlated with the other variables, often received a negative coefficient. This was accounted for by the skewed distribution of the age variable. In particular IQ seems to decrease with age. Although some of these results are only to be expected, it is comforting to know that theoretical expectations were empirically verified.

Comparison with other denominations

A brief and limited comparison was made with the Anglican and Methodist denominations. It was felt that although recruitment figures were tending to decline in England, the Church of Scotland figures were at least holding their own. On the other hand, in spite of the different selection procedures, there is little difference in the attrition rates for the three denominations. One has to weigh the relative merits of each on other grounds.

In view of the strong reliance on the interview as the main instrument of selection it seems that the Anglicans and the Methodists leave a lot to be desired. The validity studies of CSSB, the contribution of the interview as a supplement to additional tests of ability, plus the fact that the use of tests and other selective methods enable information about the depth of a personality and intellect to be obtained which cannot be gathered in other ways, suggests that the Church of Scotland method has decided advantages. Although, one has to add, testing does not directly solve recruitment problems, nor does it reduce withdrawals. Moreover, too much investment in tests might reflect a theology of works and not of faith.

Validity and Reliability

This study also looked at the validity and reliability of the Church of Scotland method. With regard to the former this was not approached from a logical point of view. Logical validity was not attempted in that no effort was made to judge precisely what each test measures. However, an empirical validity has been demonstrated in that the accepted candidates clearly exhibit the criterion of satisfaction. The dissatisfactions and difficulties, in the main, related to the situation and thereby highlighted the problem of placement. The question is not perhaps that of recruiting and selecting geniuses but of concentrating on and considering the needs of the less able candidates so that they are encouraged to double their gifts. With regard to reliability the measures of consistency discovered indicate that reliability is being achieved. The rider needs to be added that reliability in interviews is heightened if assessors have a clear idea of what they are looking for.

Having said that a clear idea is essential, one also has to say that even if it were possible to write a very tight job description of the ministry it is doubtful whether this could ever operate as a norm for selection. The ideal figure is so many-sided that a wide diversity of candidates must be acceptable who would not fit into a stereotyped pattern. One should not look for nor get a particular type of minister. The criteria for the ministry are

complex, not simple, multi-dimensional, not uni-dimensional, dynamic not static, heterogeneous not homogeneous. Consequently, selection has to be seen as a positive even creative task. What has a candidate got to offer? More definitely the selector has to determine whether a candidate is too limited over a restricted area of talents to be really acceptable. In other words it is more a case of drawing outside limits outside which a person is not acceptable. On the other hand to say it is possible to select without any kind of model in the mind is probably to deceive oneself. All selectors must have reflected on the aims and purposes of the ministry and therefore some kind of model must be in their mind. The point is that the model can only be applied very tentatively and then select out those who in no way, either intellectually, personally, emotionally or spiritually measure up to the standard. That is, the model helps to define those who will not make a good minister. Predictions about candidates who are not likely to make good ministers are probably easier to make.

In conclusion it must be emphasised that no system is infallible. It is just as possible for men to be mistaken about their call as well as for the church to reject men truly sent by Christ. Although both kinds of error should be minimised more of the latter can be tolerated. To the selector even a low correlation between predictors and criteria make it possible for him to reduce the errors that would occur if selection were at random. To the person wrongly refused admission, however, it is small comfort to know that there would be even more in his predicament if selection had depended solely on chance processes.

Finally let it be emphasised that this thesis has concentrated on what is our present understanding of the ministry. What is the selection process being used rather than what should be. It was felt that an adequate understanding of what now exists is the proper starting point for any research work. Theory should follow the accumulation of facts, not vice versa. This has been achieved. A great deal of data has been collated and sifted, possible relationships have been examined and hypotheses tested. The basic essential groundwork has been covered. More detailed work is now possible.

APPENDIX I

New College,
The Mound,
Edinburgh EH1 2LX.

Dear

As you may know, since 1966, the Church of Scotland has been holding 'Selection Schools' in order to assess the suitability of candidates for the ministry. This year, the Committee on Education for the Ministry has invited the University of Edinburgh to undertake research into the effectiveness of this method and to suggest any ways in which it might be improved. I have been asked to undertake this study under the supervision of the Revd. Professor J.C. Blackie of New College and Mr. D. McMahon, Senior Lecturer in the Department of Applied Psychology in the University.

Clearly, for any worthwhile research to be done, it is necessary for me to study the reports of the Selection Schools on those who have been accepted as candidates for the ministry. However, although the Committee hopes that the co-operation of all those who have taken part in a 'School' confidentiality of the reports made on candidates. Accordingly, the final authorisation as to whether I can have access to your report rests with yourself. I should be obliged if you could write and inform me by sending in the detachable slip as soon as possible and preferably before

I can assure you that at all times confidentiality and anonymity will be strictly observed. Your name will not be referred to and the information presented by your report will only be used for statistical purposes. In fact, I, as a Methodist minister from England, do not know any of the candidates and am not personally involved with any of the Church of Scotland clergy.

I hope that you will realise the importance of this study for the well-being of the Church and that the Committee and I can count on your co-operation.

Yours sincerely,
(Malcolm A. Rothwell)

Please detach and return this slip to:

Rev. M.A. Rothwell, B.Sc., B.D.,
New College,
The Mound,
Edinburgh, EH1 2LX.

Your name and address

I am willing for the Revd. M.A. Rothwell to have access to my report.

Signed

New College,
The Mound,
Edinburgh, EH1 2LX.

Dear

You will find enclosed another copy of the letter I sent to you towards the end of last year. Since I have had no reply from you, I am assuming that you have either misplaced the original copy or simply forgotten about it. There is, of course, the third possibility that the original went astray in the post and therefore did not even reach you.

Could you please return the detachable slip to me as soon as possible? If I have had no reply by the I shall assume that I can go ahead and look at your report. Once again, let me emphasise "that at all time confidentiality and anonymity will be strictly observed".

Yours sincerely,

(Malcolm A. Rothwell)

New College,
The Mound,
Edinburgh, EH1 2LX.

Dear

Many apologies for troubling you yet again concerning my research into the effectiveness of the Selection Schools of the Church of Scotland. You will already have received two letters concerning this matter. The second letter states that if you did not reply I would assume that I could go ahead and look at your report. This assumption however has inadvertently raised a certain amount of concern among some candidates. In view of this, I can assure you, I shall not look at the reports of those students and ministers who have not replied. The last thing I, and the Committee on Education for the Ministry, want to do is to cause unnecessary ill feeling and anxiety. Indeed, the very nature of this work rests entirely on the good will and co-operation of students and ministers.

If you wish to write to me to confirm your decision one way or the other, I should be happy to hear from you. You may be interested to know that out of 372 letters sent out, 268 replies were positive, 40 were negative and 64 did not reply.

Again, many apologies for causing you any inconvenience.

Yours sincerely,

(Malcolm A. Rothwell)

The Volunteer Subject in Research

Cochrane and Duffy have recently cast a critical eye on the methodology of some psychological experiments over the last few years.⁽¹⁾ One of the areas covered was the extent to which volunteers are used in behavioural research. In 276 studies published between 1969 and 1972 they found that 156 (55.6%) used volunteers, 41 (14.9%) non-volunteers, whilst the remainder were unspecified. Yet in any research it is important to describe one's sample because, as Rosenthal has shown, there is an impressive list of characteristics that probably differentiate volunteers from non-volunteers.⁽²⁾ Volunteers tend to have greater intellectual ability, interest and motivation, they are younger and more unconventional, less authoritarian, more sociable and have a greater need for social approval. Rosenthal concludes, "in any psychological experiment the chances are very good indeed that a sample of volunteer subjects will differ appreciably from the unsampled non-volunteers".⁽³⁾ Unfortunately as Rosenthal himself points out, although volunteers differ from non-volunteers on a number of dimensions it is still not known whether volunteer status actually makes a difference or not. That is, the effect of using volunteers is not known.

In one sense the present research was conducted using volunteers. In the first instance all the candidates had to grant their permission before their S.S. report could be examined. However nothing could be done to counteract this. The very nature of the work meant that non-volunteers could not be used to act as a control group. It is worth noting though that the response rate was approximately 80% and this is very high. With regard to the mailed questionnaire the response rate was again high (86.6%). Although volunteering in these two ways is obviously different to volunteering for participation in a psychological experiment there are likely to be similarities. Happily, the response rate in both cases is high enough not to suspect the confounding of different variables. Indeed, the nature of the two samples is such as to almost comprise the total population.

1. R. Cochrane and J. Duffy, "Psychology and Scientific Method", Bull. Br. Psychol. Soc. 1974, 267, p.117ff.
2. R. Rosenthal, Experimenter Effects in Behavioural Research, Meredith Publishing Company, New York, 1966, p.401.
3. *ibid.*

APPENDIX III

Statistical Notes

Computation All computation was effected by utilising the resources of the Edinburgh Regional Computing Centre. The programmes used were those found in SPSS.⁽¹⁾ All the computational formulas are found in SPSS.

Significance In many instances in psychological research a hypothesis is formulated for the sole purpose of rejecting or nullifying it. Such hypotheses are called Null Hypotheses and are denoted by H_0 . The null hypothesis is a hypothesis that there is no difference between the samples under consideration. Alternative hypotheses are denoted by H_1 . The alternative hypothesis is the operational statement of the experimenter's research hypothesis. When one wants to make a decision about difference, H_0 is tested against H_1 . H_1 constitutes the assertion that is accepted if H_0 is rejected. The question is, how does one decide whether or not to reject H_0 .

The procedure is to reject H_0 in favour of H_1 if the statistical test being used yields a value whose associated probability of occurrence under H_0 is equal to or less than some small probability symbolised here as p . This small probability is called the level of significance. In practice, depending on the importance of the result, levels of significance of 0.05 or 0.01 are customary, although other values are used. If, for example, a 0.05 or 5% level of significance is chosen then there are about five chances in a hundred that one would reject the hypothesis when it should be accepted, that is, one can be about 95% confident that the correct decision has been made. Thus p gives the probability of mistakenly or falsely rejecting H_0 . In such cases one would say that the hypothesis has been rejected at the 0.05 level of significance, which means that one could be wrong with probability of 0.05.

1. Norman Nie, Dale H. Bent and C. Hadlai Hull, Statistical Package for the Social Sciences, McGraw-Hill, 1970.

Another way of saying this is that if p equals 0.05 and all the answers are at random then 5 out of 100 tests could be expected to reach this level of significance purely by chance. This is what the 5% level of confidence means. Similarly, one test out of 100 might be expected to produce a result at the 1% level. This being the case it is important not to allow the weakest level of significance to drop much below 5%. In fact the experimenter's only defence, all be it a good defence, against these random effects is to replicate his work and to ensure that his levels of significance maintain themselves from one year to the next.

If a hypothesis is rejected when it should be accepted a 'Type I' error has been made. If, on the other hand, a hypothesis is accepted when it should be rejected a 'Type II' error has been made. In practice one type of error may be more serious than the other. The only way to reduce both types of error is to increase the sample size. For many of the tests in this research the sample size is very high and certainly large enough to reduce these errors. Therefore the smaller level of significance (0.05) was held to be the lowest that could be applied. However for the smaller samples a more stringent level of 0.01 was employed thus making it more difficult to reject H_0 and commit a type I error.

Tests of Significance Tests of significance are statistical procedures whereby one is enabled to decide whether to accept or reject hypotheses or to determine whether observed samples differ significantly from expected results. Each test has certain assumptions which must be fulfilled if spurious results are not to be obtained. The test of significance most often used in this research is the Chi-square test.

The Chi-square, χ^2 , Test This test is a measure of the discrepancy between the observed and the expected frequencies. The larger the value of χ^2 the greater is the discrepancy between the two sets of frequencies. The test can only be used on discrete data, that is, data presented in the form of frequencies or 'counts'. Of course, continuous data can often be put into discrete form by the use of

intervals on a discrete scale. Age, for instance is a continuous variable but if the people are classified into different age groups then the intervals of time corresponding to these groups can be treated as if they were discrete units. This condition having been fulfilled the remainder of the assumptions for χ^2 relate to the size of the expected frequency in each cell of the contingency table.

For a 2 x 2 table most writers guard against the use of the test when any of the expected frequencies are less than 5.⁽¹⁾ This rule has been adhered to in this research. However, with larger tables many have said that this rule is too stringent. To relax the rule Cochran suggests that "if relatively few expectations are less than 5 (say, one cell out of 5 or more, or 2 cells out of 10 or more) a minimum expectation of 1 is allowable in computing χ^2 ".⁽²⁾ Maxwell writes that even when a table is only "moderately large" that is, about 24 cells, "an ordinary χ^2 test ... appears to be remarkably reliable even when most of the expected frequencies are as low as 1 or 2".⁽³⁾ Of course, if these requirements are not met it may be possible to combine adjacent cells so as to increase the expected frequencies in the various cells. Care, however, must be taken since the results of the test may not be open to interpretation if the combining of adjacent categories has been capricious. In this research all expected frequencies were greater than one and, unless the table was very small, no more than 40% of the cells have expected frequency of less than 5.

Descriptive Statistics

Mean: This is the sum of the scores of a variable divided by the total number of valid cases for that variable.

Standard deviation: This gives a measure of the dispersion of the scores about the mean.

1. e.g. A.E. Maxwell, Analysing Qualitative Data, Methuen and Co. Ltd., 1961, p.21. Sydney Siegel, Nonparametric Statistics for the Behavioural Sciences, McGraw-Hill, 1956, p.46.
2. W.G. Cochran, "Some Methods of Strengthening the Common χ^2 ", Biometrics, 1954, 10, p.417ff.
3. Maxwell, op.cit., p.139.

Skewness: This is the degree of symmetry of a set of scores. A distribution is considered skewed when there is a considerably larger number of extreme cases on one side of the distribution than there is on the other. When the result is positive, the distribution is skewed to the right (extremely high scores are farther away from the mean than extremely low scores). When the result is a negative number, the distribution is skewed to the left.

Kurtosis: This is the measure of the general peakedness of a distribution for a given set of scores. Values greater than 3 indicate a more peaked distribution than the normal curve and values less than 3 indicate a more flattened curve.

Normal distribution: The normal distribution is the familiar, symmetric, bell-shaped curve known as the normal curve. The skewness of the normal curve is zero, because the curve is perfectly symmetric about the central value. The kurtosis of the curve is 3. For normal distributions 68.27% of the cases are included between one standard deviation on either side of the mean, 95.45% between 2 standard deviations on either side of the mean and 99.73% between 3 standard deviations on either side of the mean.

Correlation The chi-square test measures the independence, or lack of statistical association, between two variables. It does not measure the degree of association. To describe the strength of association between two variables one must use some kind of correlation analysis. Correlation coefficients enable one to determine the degree of covariation between two variables. The choice of procedure depends on the type of data and for this research the Pearson product moment correlation technique was felt to be most suitable.

The Pearson coefficient, r , is a measure of the linear relationship between two variables, X and Y . The value of r ranges between plus 1.00, the perfect direct relationship and minus 1.00, the perfect inverse relationship. Values of about plus or minus 0.5 indicate moderate direct or inverse relationships respectively whilst a value of zero indicates no relationship.

However, because r measures only the linear relationships between X and Y different sorts of curvilinear relationships between X and Y may produce values of r that are misleadingly close to zero. X and Y can be closely related curvilinearly and yet r can be zero. The only safeguard against such an interpretation is to draw a scattergram, that is, a diagram showing the location of points (X,Y) on a rectangular co-ordinate system. If all points on this scattergram lie close to a line, the correlation is linear.

No assumptions are necessary for the computation of a Pearson coefficient, but the interpretation of its meaning certainly depends upon the extent to which the data conform to underlying statistical models. For example, if X is highly positive skewed and Y is highly negative skewed, even if the maximum possible linear relationship exists between them, it can be shown that the value of r will not approach the extreme values of plus or minus one. In fact r cannot attain these extreme values unless the X and Y distributions have identical shapes. Another effect resulting from the underlying distributions is the restriction in range of the coefficient when the sample is homogeneous. Thus Cronbach writes, "tests predict less accurately when they are applied to a homogeneous group. Validity coefficients rise when a test is applied to a group with a wider range of ability and drop when the test is used on a restricted, preselected group".⁽¹⁾ This is intuitively obvious. Correlation is essentially the covariation between two variables. This being so, if a group has been preselected so that there is little variation in one variable, clearly correlation with other variables will be low. In a restricted group, there is bound to be less correlation than that which is obtained in the population at large. Therefore in this research one can expect low correlations between variables for all the candidates who have been accepted.

For all practical purposes the null hypothesis is that there is no correlation between the two variables under consideration.

1. L.J. Cronbach, Essentials of Psychological Testing, Harper and Brothers, New York, 1949.

It should, however, be pointed out that a high correlation coefficient does not necessarily mean that there is a direct dependence of the variables. In technical language one would say that a significant relationship between predictor and criterion does not necessarily establish that the predictor is a causal determinant of the criterion. For example there may be a high correlation between the number of books published each year and the number of football games played but clearly, this would be a spurious relationship. Thus correlation does not imply causation. In any event it is often the case that variables other than the two under review are responsible for the observed association. Indeed the relationships among variables are mostly too complex to be explained in terms of a single cause. This research is no exception.

The Utility of r

The coefficient of correlation can be a misleading statistic in that its mathematical basis is such that a coefficient of, say 0.8, does not indicate a relationship that is twice as large as that which is implied by one of 0.4. How much use, then is a correlation coefficient? Holdsworth points out that some would say utility is equal to r^2 .⁽¹⁾ Hudson concurs, "a correlation of 0.5 looks as though it is half-way between perfect agreement and none. However, one estimates the practical value of a correlation by squaring it".⁽²⁾ This means that a correlation of 0.5 reduces uncertainty not by a half but by a quarter. The coefficient which does offer a 50% improvement over chance is not 0.5 but 0.707. These are some of the dangers to be aware of if one is not to claim high degrees of relationship where none exists.

Multivariate Analysis

It is possible to determine the degree of relationship between more than two variables. The purpose of this multiple analysis

1. R.F. Holdsworth, "Mathematical Models and Selection Decisions", Occ. Psych., 1971, 45, p.99ff.
2. Hudson, Contrary Imagination, op.cit., p.40.

is to estimate or predict a variable Y , the dependent variable, from a linear combination of m independent variables X_1, X_2, \dots, X_m . A powerful variation of this multiple regression is stepwise regression, which provides a means of choosing independent variables which will provide the best prediction possible with the fewest independent variables. A more sophisticated procedure utilising correlation coefficients is factor analysis. Given an array of coefficients for a set of variables, factor analytic techniques enable one to see whether some underlying patterns of relationships exist such that the data may be rearranged or reduced to a smaller set of factors or components which may then be taken as variables accounting for the observed inter-relationships in the data. In other words, the aim of factor analysis is to show the extent to which tests overlap and this is achieved by a statistical analysis of the inter-correlations between a large number of tests. The resulting factors reveal a general drift of relationships in the sample under consideration.

Although statistical tests are indispensable to psychological investigations since they provide empirical grounds for an argument which would otherwise be impressionistic, the present writer has a distrust of the kind of complex and sophisticated multivariate analysis just outlined. Just when clarity of thought, theory and method, is of the essence one is in danger of clouding the issues with mathematical jargon. No amount of statistical expertise can compensate for unreliable data. Furthermore, one has to be careful not to give too much weight to quantifiable data out of proportion to its significance. Matrices of correlation coefficients and factor analytic techniques can help to foster this attitude because they often give the impression of scientific rigour when in fact nothing of the sort has been achieved. Indeed it has been said that "factor analysis is still an art, with a certain degree of arbitrariness involved".⁽¹⁾

Certainly factor analysis cannot cope with the problem of spurious relationships or tell one about the role of intervening variables, simply because it is not designed to make such distinctions.

1. Allen H. Barton, "Selected Problems in the Study of Religious Development", in Strommen, op.cit., p.836ff.

Nor does it force one to consider exceptions for it is based on test inter-relations. It is precisely these exceptions which might prove of value in the present research. A final reason for not employing these methods is given by Hudson. "The factor analyst is not led on continually by his data to develop new and better tests, nor to pry into special circumstances to see where his predictions went wrong".⁽¹⁾ It is this quality of leading on to further research by which the present work stands or falls. Consequently the writer favours a more simple approach to the analysis of data, an approach which enables speculation as to cause and effect to be freely performed. In an exploratory study of this kind one of the principle aims must be to clear the ground, clarify concepts and generate hypotheses rather than confusing common sense with the niceties of statistical method which only those with mathematical expertise can understand.

1. Contrary Imaginations, op.cit. p.8.

APPENDIX IV

New College,
The Mound,
Edinburgh EH1 2LX.

Dear

Research into Selection Schools

As you will no doubt know I am in the process of conducting research sponsored by the Committee on Education for the Ministry, into the effectiveness of the methods presently in use by the Church of Scotland for the selection of ministerial candidates. In approaching this important task, one of the greatest problems is the lack of a 'job description' for the ministry. In fact the Committee on Education for the Ministry has referred to this lack as a 'conceptual hole' in the process of selection. It is not my primary purpose to attempt the difficult and complex task of compiling a 'job description' but I would like, if possible, to establish criteria which make for an effective minister.

With this end in view I am writing to all those people who have acted in the capacity of Church assessors at Selection Schools. As an assessor you are especially well-qualified to discuss aspects of the ministry and to play a principal role in establishing the criteria for effectiveness. Further, since you are so intimately concerned with the selection process you can be regarded as one of the people who set the direction for the church and its clergy. It is in your capacity as an assessor that I write requesting your help. I realise, of course, that you are extremely busy and time is at a premium, nevertheless, your response will be greatly appreciated. Could you please answer the four questions on the enclosed sheet?

You may be assured that your individual response will be kept absolutely confidential. You need not sign your response. The number on the answer sheet is simply to enable me to identify non-respondents. Please return your reply to me in the SAE provided, if possible, by the middle of September. In the event that you are unable to participate for any reason, please return the answer sheet in SAE.

Yours appreciatively,

(Malcolm A. Rothwell)

QUESTIONS:

1. What would you say is the primary role of a parish minister?
2. In a few words how would you summarise the general aim of the parish ministry today?
3. If you were to look to the needs of the church in the future, say, in twenty years, would your answers to questions 1 and 2 be in any way different? If so, please explain.
4. Please outline the characteristics which you believe in the light of your experience and observation to be always found in the good, effective parish minister. That is, describe the characteristics which 'make a difference' and which make a significant contribution to the primary purpose of the parish ministry. Please specify the kind of parish you have in mind, e.g., rural, urban, Church extension.

APPENDIX V

New College,
The Mound,
Edinburgh, EH1 2LX.

Dear

You will no doubt remember that I wrote to you about a year ago in connection with some research I had just embarked upon. This research is sponsored by the Committee on Education for the Ministry and is being carried out at the University of Edinburgh under the supervision of the Revd. Professor J.C. Blackie of New College and Mr. D. McMahon, Senior Lecturer in the Department of Psychology in the University. The research is concerned with reviewing and appraising the methods presently in use by the Church of Scotland in the selection of its candidates for the Ministry.

You will recall that I wrote to ask your permission to study your selection school report and I am very grateful for the agreement you gave. In fact we are all most grateful to you for showing your concern and interest in this way. May I please request your help once more?

You know, of course, that one of the quickest ways of obtaining reliable information is by questionnaire method. I am therefore enclosing a series of questions which I very much hope that you will fill in. Some of the questions do entail a degree of thought but the time taken to complete the whole questionnaire should be, at most, an hour. I hope you will be able to find this amount of time in what is, I know, a very busy life.

You may be sure that your individual response will be kept absolutely confidential. The reference number on the sheet is one way of ensuring this. Your name is not necessary. Please return your reply to me in the SAE provided as soon as possible (please before !).
In the event that you are unable to participate for any reason, please simply return the questions in the SAE. Your response will be greatly valued and will help on the research immensely.

Yours appreciatively,

(Malcolm A. Rothwell)

Reference number

1. Date of birth

2. Number of years spent in full-time education after the age of 15

3. How many of these were spent in full-time theological training

4. Conscious motives for first deciding to enter the ministry. Please circle one of the numbers for each item. (The items are based on the results of a survey carried out on American ministers.)

| | Had a great effect | | | Had little effect | | |
|--|--------------------|---|---|-------------------|---|---|
| a. I answered a 'call' more compelling than any personal rational assessment | 1 | 2 | 3 | 4 | 5 | 6 |
| b. I wanted to serve the needs of other people | 1 | 2 | 3 | 4 | 5 | 6 |
| c. People encouraged me and seemed to think of me as the kind of person who would make a good minister | 1 | 2 | 3 | 4 | 5 | 6 |
| d. A minister is respected, has personal prestige and is a leader | 1 | 2 | 3 | 4 | 5 | 6 |
| e. I was interested in the things that ministers do | 1 | 2 | 3 | 4 | 5 | 6 |
| f. I wanted to express my natural aptitude for the ministry | 1 | 2 | 3 | 4 | 5 | 6 |
| g. I wished to learn about and understand religious matters | 1 | 2 | 3 | 4 | 5 | 6 |
| h. The ministry is a reasonably secure profession | 1 | 2 | 3 | 4 | 5 | 6 |
| i. A successful minister usually has a steady financial income | 1 | 2 | 3 | 4 | 5 | 6 |
| j. I wanted to make the world a better place to live in | 1 | 2 | 3 | 4 | 5 | 6 |
| k. A minister's job is glamorous | 1 | 2 | 3 | 4 | 5 | 6 |
| l. I was anxious and fearful and believed the ministry would help to solve my emotional problems | 1 | 2 | 3 | 4 | 5 | 6 |
| m. I wanted to witness to others about the eternal life Christ offers | 1 | 2 | 3 | 4 | 5 | 6 |

If you need to add to this list please do so.

5. If you could go back to the age of 18 would you candidate for the ministry? Yes/No. If not, why not?
6. Tick A or B. My decision to enter the ministry
A was a gradual one
B came at a specific time in my life which I can remember well.
7. Have you worked for at least 2 years in a secular job before entering the ministry? Yes/No.
8. Present ministerial status. Tick as appropriate.
 I have not proceeded to licence
 I am a licentiate
 I am a probationer in a parish situation
 I am a full-time parish minister
 I have left the pastorate but am still in the ministry
 I have left the ordained ministry altogether
 Other responses, please list
9. If ordained, date of ordination
10. Description of present charge (Church extension, rural, urban, etc.)
11. Present position if you are not in the parish ministry
12. Number of years in your present position
13. Have you had any training for some of the specialised functions of the ministry? e.g. teaching, administration, counselling? Yes/No.
 If yes, please specify
14. What are your hopes for the foreseeable future? Tick as appropriate
 To stay in your present position
 To transfer to another charge
 To fulfil your ministry in some way other than the parish ministry
 To leave the ordained ministry altogether
 To seek ordination, soon/never
 Please list any other possibilities
15. Present theological position, tick one: Very conservative, conservative, middle of the road, liberal, radical

The next 6 questions are only applicable if you are in a parish situation either as an ordained minister or as a probationer.

The questions consist of incomplete statements. Similar statements have been used by occupational psychologists in their efforts to write job descriptions. Simply complete the sentences.

16. The thing I find most satisfying in my ministry is
17. The thing I find most dissatisfying in my ministry is
18. My ministry would be made easier if
19. The greatest difficulty I find in my ministry is
20. I think my ministry could be more effective if
21. My effectiveness as a minister is sometimes reduced because

All respondents please answer the last 6 questions.

22. Are you in overall agreement with the 'selection school' system of selecting candidates for the ministry? Yes/No. If you would like to qualify your answer please do so.
23. Assuming you have a son/daughter would you recommend him/her to enter the full-time parish ministry? Yes/No. If not, please explain.
24. What would you say is the primary role of the parish minister?
25. In a few words how would you summarise the general aim of the parish ministry today?
26. If you were to look to the needs of the Church in the future, say, in 20 years time, would your answers to questions 23 and 24 be in any way different? If so please explain.
27. Please outline the characteristics which you believe in the light of your experience and observation to be always found in the good, effective parish minister. That is, describe the characteristics which 'make a difference' and which make a significant contribution to the primary purpose of the parish ministry. Please specify the kind of parish you have in mind, e.g. rural, urban, Church extension etc.

Student's t-test

Student's t-test is used to test hypotheses about the means of two samples. The test examines the null hypothesis that there is no difference between the population means from which the two samples are drawn. That is, it tests whether the two samples come from the same population. Siegel gives the following conditions which must be satisfied if the test is to be applied.⁽¹⁾

1. The observations must be independent.
2. The observations must be drawn from normally distributed populations.
3. These populations must have the same variance.
4. The variables involved must have been measured in at least an interval scale of measurement so that it is possible to use the operations of arithmetic (adding, dividing, finding means etc.) on the scores.

These assumptions are now taken in turn and related to the data of Chapter Nine.

1. Clearly all the observations are independent. n is statistically independent of n' . The only legitimate comparison is between n_x and n'_x . An individual may belong to more than one group and therefore one cannot compare $n_1 n_2 \dots n_x$ or $n'_1 n'_2 \dots n'_x$
2. There is a division of opinion regarding the assumption of normality. Although Siegel categorically states that the populations must be normally distributed Glass and Stanley report that "violation of the assumption of normality in the t-test ... has been shown to have only trivial effects on the level of significance and power of the test and hence should be cause for no concern".⁽²⁾ This is a view with which Edwards agrees. There is "considerable evidence to show that the t-test for the difference

1. S. Siegel, op.cit. p.19.
2. G.V. Glass and J.C. Stanley, op.cit. p.297.

between two means is relatively insensitive to departures from normality in the distribution of X" (where X is the variable under consideration).⁽¹⁾ In other words, the t-test is what is known as robust. "For any variable X ... regardless of the shape or form of the distribution of X, the distribution of T ... for random samples approaches that of a normal distribution as n increases".⁽²⁾ The precise size of n, before the distribution of T approaches that of a normal distribution depends upon the distributions of X. However after considering a number of different distributions with a small number of observations, Edwards concludes that "it would seem reasonable to believe that if n were increased to 15 or 20 observations, then, for all practical purposes, the distributions could be assumed to be approximately normal in form".⁽³⁾ In view of these considerations and the robustness of the t-test all the variables were assumed to be more or less normal. Of course it should be remembered that most of the variables had been checked anyway in Chapter Six and were shown there not to deviate noticeably from the normal distribution.

3. For each variable the samples were tested for homogeneity of variance. The test used was the usual F-test (2 tailed). Glass and Stanley write that if the samples are of equal size "violation of the homogeneous variances assumption is unimportant"⁽⁴⁾ but in this case none of the samples are of equal size and therefore the significance of F is reported for each variable. If F was significant a correction was made in the computation. In fact all formulas and calculations are given in the SSPS update manual.⁽⁵⁾

4. The level of measurement for each variable was either interval or ratio so this assumption was justified.

1. A.L. Edwards, op.cit. p.111.
2. ibid.
3. ibid.
4. Glass and Stanley, op.cit., p.297.
5. SSPS - Update Manual, op.cit.

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